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# STAR OF THE MAGI

AN EXPONENT OF OCCULT SCIENCE, ART AND PHILOSOPHY

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MAGIC, MYSTICISM  
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GEOMETRY, GEOMANCY  
INITIATION, INTUITION

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It is well known that the ancient Egyptians had several year lengths with which to measure time. The one commonly in use was one of 365 days and is called the Vague year. There was another year, the length of which was determined by the time which elapsed between the heliacal risings of the star Sothis, and thence called the Sothic or Sothiac year. Fourteen hundred and sixty Sothiac years were equal to 1461 Vague years and 1460 Sothiac years formed the Sothic or Sothiac Cycle. It is to this cycle I wish to direct particular attention.

First, however, let me remind the reader that profound students now recognize that, at intervals of about 600 years, the world's history seems to reach a period of intensification, of realization, of change. These periods, which may conveniently be called Waves, last for about a century each. It is fairly well admitted by Egyptologists that a Sothiac Cycle began about 1322 B. C.

Now, suppose that the existence of this cycle was earlier known and count backward. What shall we find? That a Sothiac Cycle began about 2782 B. C. and another about 4242 B. C. Have we any evidence that at that date such a Cycle, or any Cycle, was known? We have.

According to Mariette in 4235 B. C. there reigned in Egypt King Khufu, whom we better know under the name Cheops. Khufu, or Cheops, built the Great Pyramid. Let us now begin to coördinate the Sothiac Cycles and the great World Waves and see whither we shall be led. Just preceding Khufu's reign the first of the great World Waves of which we have any knowledge occurred. Back of that Wave we wander into a land of myths, shadows and traditions. That Wave fell across the world's history like an impenetrable veil shrouding away all the attainment of the past. In my belief that Wave marked the end of a Cycle of such tremendous duration that in all the thousands of years since then we have not yet measured sufficient time to permit us to more than faintly trace its progress now. It marked, too, the birth as it were of a new history of man. Nevertheless something remained of the most precious of the hard-won knowledge of that olden time. That knowledge was carefully and wondrously wrought into the Great Pyramid. Part of it we have since read, but the most wonderful pages of that mighty book remain to be read. The Pyramid marked the termination of the first great World Wave, the beginning of a new Sothiac Cycle and the rebirth of the world. It is not strange at all to find religious chronologies of all lands then pointing with unanimity to a period of 6,000 years ago for the creation of the world. But if Khufu built the Pyramid to mark, among other things, the beginning of a special Sothiac Cycle he must have known that Cycle and, as we have seen, such knowledge requires vast periods of time for its acquisition.

Before continuing with the coördination of the Sothiac Cycles and the World Waves a moment of consideration of certain numbers in connection with Khufu may be of assistance to some. According to Manetho Khufu reigned for 63 years. Sixty-three! The sum of

its digits is 9. Factored it is  $7 \times 9$ , or again,  $3 \times 21$ . The product of its digits is 18, and 18 added to the sum of the nine digits gives:  $45 + 18$ ; 63. These are not all of the points to be noticed but this is not the place to discuss the matter, and, besides, readers of the STAR can readily work out these things for themselves.

With the dedication of the Great Pyramid, then, began our first Sothiac Cycle and the first World Wave had passed and its following epoch of evolution under its impulse began. Back of that first great Wave lie the origins of Tree, Phallic, Ophic, Fire and Solar worships. In the new epoch appears the Egyptian Sacred Ritual and, later, the Assyrian Sacred Tablet. Later again begins Ancestor worship, followed by Mountain worship and, still later, by Animal worship. The date of the Jewish universal deluge falls about the middle of this first Sothiac Cycle.

Then came the second great World Wave and the epoch of the wars of the Solar and Lunar deities, and, soon after, began the second Sothiac Cycle. In Egypt this Cycle is placed about the time of the XIII and XIV Dynasties and there is a chasm in the records of the monuments. In the Wave epoch, however, are now first found widespread traces of beliefs in a single, Self-Existent God and Theism begins. In this epoch, too, arises the worship of the Twelve great gods.

The third World Wave passed in 2400 B. C. and the fourth in 1800 B. C. In the middle of this fourth world epoch began the third Sothiac Cycle. Just before the passage of the fourth World Wave the Veda appeared and just after it the Zend Avesta. The salient characteristic of the Third Sothiac Cycle was that it saw the beginning of Bible or Book religions. Note this occurrence in the THIRD Cycle and FOURTH epoch.

Then, while the third Sothiac Cycle was running its course, passed three World Waves, one in 1200 B. C., one in 600 B. C., and the last ushering in the Christian Era. The fifth World Wave ushered in the period which saw the origins of the Li-keng, the Tao and the Tripitaka. It is known as the Wave of Set or Seth. In its epoch are found the first Greek Olympiad, the founding of Rome, etc. The wave of 600 B. C. is that of JAO. Either (possibly) just before it, or simultaneously, appear the first fourteen books of the Jewish Old Testament. Then, too, appeared the Sootra. The SEVENTH great World Wave, which be it noted occurred near the end of the THIRD Sothiac Cycle, brought Jesus.

One hundred and thirty-eight years of the epoch had passed when the fourth Sothiac Cycle began. It found the Jews banished from their land and more than a half a million of them destroyed.

The eighth World Wave, the first since the appearance of Jesus, brought Mohammedanism, *circa* 600-700 A. D.

The ninth World Wave, 1200-1300 A. D., ushered in a wonderful period of intellectual activity, the epoch of Magna Charta, personal freedom, Shakespeare, Bacon, Christopher Columbus, etc., etc.

About the middle of the epoch began the FIFTH Sothiac Cycle and the seed that has grown into the United States of America was planted.

The *Fifth* Sothiac Cycle—the **NINTH** World Wave.

The remainder of the epoch of the ninth wave is modern history. The Tenth great Wave passed with the Nineteenth Century and we of to-day are standing on the threshold of a new world period, the opening of the **FOURTH** century of the **FIFTH** Sothiac Cycle since Khufu built the Great Pyramid.

TEN waves—FIVE cycles.

The middle of this fifth Sothiac Cycle will mark the onward rush of the eleventh World Wave and it will close just as the twelfth Wave sets in.

This is but mere historical recapitulation, it may be said, musty and dry, but it is more, it is history linked to numbers. There is no such exquisite and sublime poetry as that of numbers. They are the golden keys that will unlock the fast closed doors before which we stand. “Knock and it shall be opened unto you!” But to open, the key must be turned in the lock. Knock! But how to knock—in what mystic sequence shall the blows fall? “He that hath ears to hear let him hear!”

Dead numbers are but useless things indeed, as useless as would be an army of corpses to a general. They are men, indeed, but they lack life. Nor I, nor no man, can transmit this life of numbers to another. Each must awaken it for himself. The numbers can be given, there are plenty of them in this article, but, like dry seeds, they will blossom into life only if cultivated. No man plants seed unless he believes it will sprout and grow. And not merely sowing will suffice, much other work must be done. And, again, one must learn when to plant, how to plant and where to plant according to the result he would obtain.

$x^2 \pm 2px \pm q = 0$  means nothing, less than nothing, to thousands and hundreds of thousands, even of those who have had all the operations it involves and contains evolved before their eyes. To the student, to him who has sought (and therefore found) its *living* meaning, it lives, moves, breathes, speaks, is a picture, a poem, a revelation.

To those who know these things words are needless. They will see, and seize, and develop the numbers found above, will enjoy, as I have enjoyed, being carried by these potent numbers back through the harmonies of Cycles and Periods to that supreme and wonderful time when the Great Pyramid stood completed—immaculate white virgin—in the world's very center, marking the new birth of time. To the unthinking a mere huge, white pile of stone, in reality the most precious possession and heritage of man, linking him to his lost past and pointing to his marvelous future. The Great Pyramid has given marvelously of the treasures it bears but not all.

“Seek and ye shall find; knock, and it shall be opened unto you!”

To sum up; from the data above all too briefly presented (for only the merest skeleton has been outlined), it becomes evident that man of the very highest order of intelligence must have lived for a vast period of time on this earth prior to the epoch marked by the erection of the Great Pyramid, a period long enough to have permitted the recognition and chronicling of

Sothiac Cycles. This assured antiquity of the race, not as mere man the animal but as highly intelligent man, is pregnant with importance. And if deeper study should reveal what seems probable, that the erection of the Great Pyramid marked the close of a Greater Cycle composed of many Sothiac Cycles, then an indication is given by investigation of that past to foresee the future. And one involuntarily remembers the inbreathings and outbreathings of the gods of India, the Ragnaroks of Scandinavian mythologies. We may not be able to read the whole riddle but, if we use the NUMBERS given us, we may read much.

## EDICTS FROM THE EAST.

### Important Decisions of the Supreme Council of the Order of Martinists.

*In order to dissipate many errors and false interpretations,* THE SUPREME COUNCIL OF THE ORDER OF MARTINISTS, sitting at Paris (France), has decided to bring to the knowledge of all the brother Martinists spread over the territory of the United States of America, the following decisions, decreed by the SUPREME COUNCIL, sole sovereign power of the Martinist Order, and who are executors of their promulgation:

#### PRELIMINARY CONSIDERATIONS.

The study of Hermetic Philosophy, and of its various adaptations, has been accomplished in every epoch by reunions of men, choosing, themselves, their pupils and bestowing gratuitously their instruction. These men throughout the West, have declared themselves humble and faithful disciples of Christ, and have been persecuted in every epoch by the various clergy.

In the sixteenth century, a group of these men—generally known under the name of *Illuminati* or *Brothers of the Rosy Cross*, or *Unknown Philosophers*—revived and extended the recruiting of these august assemblies by creating, as a source of future recruiting, lodges of Free Masons, which have, as a result, given birth to the various rites of Free Masonry.

The Illuminati and the Free Masons form, then, two very distinct orders of groups characterized principally in this respect,—that the Illuminati derive their inspiration directly from on High, while the Free Masons make use of elections and of appeals to a multiple majority before imposing its decisions upon a minority.

The Martinist Order actually established in the United States is not a rite of Free Masonry, with which it has nothing in common; it is a laic Christian Chivalry forming a branch attached to the main trunk of the Christian Illuminati. This branch is attached directly to the founder of the teachings and of the studies cultivated in the Order—Louis Claude de Saint-Martin, and, by him, to all the chain of Christian Illuminati in the Visible and in the Invisible.

The Supreme Council, constituted at Paris for the administration of the group of free Initiators (working under the form of lodges), has regularly named delegates and inspectors in all the countries where

the influence of Martinism has penetrated, and these delegates have all accepted and respected the fundamental statutes, thanks to which they have received their powers, which are always revocable by the Supreme Council, sole sovereign authority of the Order. The Supreme Council has charge of the ancient and modern archives of the Order and of those grades of the Order that are still esoteric, among others the Grade of the Rosy Cross of Martinism, and of all the rituals of these grades.

#### LIBERTY OF MARTINISTS.

The Supreme Council has also the duty of maintaining, absolutely, the liberty of the members of the Order and to prevent their liberty ever being trammeled by an oath which binds the new member, since none of the Martinists should take an oath of this character, for Martinism is neither a society of conspirators nor a secret society occupied with politics. But as one illuminated, every Martinist has not only the right but the duty to study the symbols and teachings of all the Masonic rites and grades, of which the Illuminati possess the true key.

#### UNWARRANTED RESTRICTION REPEALED.

But our American brothers (of the United States)—authorized to constitute, as an exception, a group of delegates of lodges, or Grand Council—have had the pretension of obliging the Supreme Council to restrict the liberty of study of the Martinists by forbidding them to become acquainted with and studying in their lodges the symbols, rites, and grades of Free Masonry. Martinism has nothing restrictive in its teachings, for it does not demand of its members (charged to reconstruct the Symbolic Societies if they depart from the primitive way) to submit to such an attaint upon their liberty. For this reason the Supreme Council has decided to recall the brethren of the United States to the exercise of their liberty.

An effort will be made to disguise this attempt to destroy the liberty of study of the Martinists, under questions of administration by which no Martinist brother of the United States, not bound by oaths to other centers, will permit himself to be deceived.

#### INITIATORS MUST BE FREE.

In the course of its inquiry, the Supreme Council has been led to touch the study of other subsidiary questions concerning the propaganda of the Martinist Order in the United States. The tolerance which existed up to the present on the financial point of view must be abolished and the Initiation to all the grades of the Martinist Order *must be made gratuitously* from this time forward. The Martinist Order is a chivalry and not a commerce, and must demand nothing of its initiates. The initiators and officers must bear the expense.

#### SEX NO BAR TO MARTINIST RIGHTS.

Again, the Supreme Council finds it necessary to reject the proposition made by certain brothers in the United States to restrict the powers accorded to women in the Order.

Women must always be treated on the same footing of absolute equality with men, in all the regular formations of the Order.

#### FREE INITIATIONS.

Finally we must not forget that the Free Initiators form the veritable reservoir of the future organizations of the Order. Also, far from restricting the section of Free Initiators, dependent upon no lodge, and manifesting in reality the principle of Initiation as it was understood by Louis Claude de Saint Martin, N.V.M., we demand the *active extension* of these Free Initiators in the United States, and we beg our Inspector-General to watch especially over this propagation of the Order in all the States of the Union, and we will give every facility to brethren of the third degree of the Order to act at present under the title of Free Initiators. The Supreme Council will put at their disposition all the necessary diplomas. It is not necessary to state that all the free initiations must be transmitted gratuitously and at the expense of the initiator.

In fine, the Supreme Council feels it to be its duty to notify the Martinist Brothers of the United States that it is legally protected in its possession of the seals and various stamps of which use shall be made on its publications and on its reviews, and that it will maintain these rights.

In short, desiring to preserve to all the members of the Order their liberty, according to the degree of their illumination, to study all the symbols and all the grades of the various Masonic rites;

Desiring to guarantee to the sisters the same grades and the same honors as to the brothers in all the formations of the Order;

Desiring to have the formations in the United States confer gratuitously the Martinist Initiation, without distinction of rank, caste, or fortune;

Desiring, in fine, to have the Order remain free from all attachment and from all Masonic or other monopoly;

The following decisions of the Supreme Council will be brought to the knowledge of all the Martinists of the United States of America:

#### DECREE OF THE SUPREME COUNCIL,

February 9, 1902.

Dating from this day, the Regulations of the Lodges, set forth by the Supreme Council of the Order, are applicable to all the formations of Martinists, without exception, including the United States of America.

The post of Sovereign Delegate General for the United States is abolished. It is replaced by a post of Inspectress-General of the Order, and this post is confided to Mrs. Margaret B. Peeke of Sandusky (Ohio), sole member of the Order in the United States possessing the Grade of Rosy-Cross of the Martinist Order.

Mrs. Margaret B. Peeke is empowered by the Supreme Council to name a Delegate-General for each State of the Union, and to deliver all the regular charters of the Order, which must bear the seal of the Supreme Council.

The Supreme Council declares null and of no effect all the decisions of the Presidents of the Delegates of the Martinist Lodges tending to restrict the liberty of the members of the Order in that which concerns their study of the various symbolisms.

To this end: All the Martinist Lodges of the United States are declared free from dependence on the Grand Council, which is dissolved. Every refractory Lodge will be stricken from the lists of the Order, will be deprived of access to the Archives, and none of its members will receive the Initiation to the Superior Grades of the Order.

All Initiations must be free, and it is forbidden to the Initiators to receive any sum whatsoever for the reception (of the member). All the members of the Order endowed with the Grade of S. I., or Third Degree of the Order, are declared autonomous and are authorized to confer directly the Initiation of the First, Second, and Third Degrees of the Order, and to create thus directly, and outside of the Lodges, Free Initiators and Initiates. The Inspectress-General will furnish all the charters and instructions necessary to this end.

The Grade of Martinist Rosy-Cross is declared transmissible to the Sisters and Brothers of the United States, to date one year from that stage in the formations which come under the present decree, and which will have secured the absolute liberty of their members.

[SIGNED]

SEDIR,  
*Powerful Master of Illuminati.*

CH. BURG,  
*Powerful Master Cohen, Grand Archivist.*  
SISERA,  
*Powerful Master,*  
Grand Secretary.

PAPUS,  
*Grand Master of the Order.*

BIELLE,  
*Powerful Master.*

PHANEZ,  
*Asst. Secretary.*  
A. COMTE,  
*2nd Asst. Secretary.*

## THE LEGEND OF THE GOSPEL OF ST. JOHN.

BY GEORGE W. WARVELLE, P. G. S. OF ILLINOIS.

It is asserted, by the fathers of the Rite, that the Constantinian Orders of Christian Knighthood consist of a series of degrees in which the ultimate objects of Freemasonry are revealed. The third grade, or "point," is styled "Novice and Knight of the Holy Order of St. John the Evangelist," and purports to be a continuation of the Palestine Order of St. John, as distinguished from the Hospitallers and other Orders which claim a dedication to that saint. It is based upon certain incidents said to have occurred in the restoration of the fourth Gospel, and assumes to be a final exposition of the fundamental concepts of Freemasonry. The symbolic mystery involved is a complement of the degree of Master Mason and an extension of that of the Royal Arch. It is further claimed that the Knights of St. John, of Palestine, were the *true Masons*, as to them only were the words of the highest import imparted, and that it was only after warfare with the enemies of the faith they received this privilege and were admitted to full communion with the Holy Brotherhood. However this may be, it is certain that to the student of our mysteries the degree presents a most interesting study and is fraught with the deepest significance. To those who seek to know more than the meager outline afforded by the ritual the writer offers this humble contribution in the hope that it will serve, not only to convey some measure of information, but as well to stimulate original investigation on the part of others, and thus increase our common fund of knowledge.



Of the personality of the reputed author of the fourth Gospel but little is positively known. It would seem that John was the son of Zebedee, a Galilean fisherman. It is surmised that he was born at Bethsaida,

and that he, together with his brother James, followed the calling of their father. When he was born or when he died, we do not know. He seems to have been attending upon the preaching of John the Baptist at Bethany when he first became acquainted with Jesus, and when he, together with his brother, Andrew and Peter, received the call to follow the Master, he promptly complied, and the remainder of his life was passed in the ministry. It would further seem that he soon took a high rank among the apostles and attained the distinction of being the disciple whom Jesus loved. After the death of Jesus he remained at Jerusalem for a time, and after that his movements are obscure or unknown. So much, we may say, is fairly established by authentic data. All beyond this rests only on ecclesiastical tradition.

But if sober history affords us no other glimpses of this apostle, we have a wealth of legend and unverified tradition. Indeed, with the exception of Peter, no other apostle figures more prominently in the legendary lore of the early Christian church, and from these oftentimes inconsistent and contradictory legends we gather that John removed to Ephesus, where he engaged in religious work and teaching, and where he died at a very advanced age.



It is said that when John had become very old, being upward of ninety years of age, he compiled the work known to us by its title in the New Testament canon as the "Gospel according to John." This was the accepted belief of the church for many years and is still implicitly believed by a very large number of good and pious men. But for a number of years past the biblical scholars have been receding from this view until, at the present time, only a small number can be found who give it their unqualified adhesion. There are many difficulties in the way of believing that John the Apostle is the author of the book. The author is not mentioned anywhere by name, and the caption is a late addition by the editors. He is described, however, as "the disciple whom Jesus loved" and which "leaned on His breast," and the early writers, in several instances, ascribed the work to John. There is much reason to believe that the book, while representing the thoughts and ideas of John, was yet written by another hand; indeed there is internal evidence to that effect.\* It has further been suggested that it may have been an attempt on the part of disciples of John to reproduce the spirit of their master's teaching after he had been taken from them by death, and there is much, both internal and external, to favor this view.

But this article is not intended as an essay in biblical criticism, therefore we may leave the disputed question as to the authorship of the fourth Gospel to the critics and theologians. Whether John wrote it or some other person is immaterial. What we are interested in is the Gospel itself, not its author.



As to the time of the compilation of the fourth Gospel there is considerable conflict of opinion, and the

opinions turn on the question of authorship. If we conclude that it was written by John, or by his dictation, or even under his supervision and in connection with others, then we must assign a time a little before the year 100. If we adopt the theory of another class of critics, who hold that the writer is post-apostolic, even though he may have embodied in his book a genuine Johannine writing, then the probable date is somewhere in the second century, *circa*, 140. There is much reason for supporting this last hypothesis, but as either date will not in any manner interfere with our legend we may leave that question also to be decided by the critics.

The marked characteristic of the fourth Gospel and that which distinguishes it from the so-called synoptic Gospels of Matthew, Mark and Luke, lies in the fact that it is doctrinal rather than historical, and it is in the doctrines of the book, or some of them, that we find the essence of Freemasonry. The writer, whoever he may have been, treats his subject in an entirely different manner from that of the other Evangelists, and introduces that mystical element so fully wrought out in Freemasonry; the element, in fact, which forms the basis of all of the higher forms of Masonic thought, and which furnishes the key by which we interpret the primary symbolisms of the Masters' Lodge. The Word—the divine *Logos*—the symbol of wisdom, the mystic light, the pillars and supports of the system of Masonic philosophy expounded in the Constantinian Orders, are contained in this remarkable book. The other Gospels deal largely with material things. The authors see only the physical nature of the matters they discuss or the incidents they narrate. The author of the fourth Gospel rises to a higher plane, and shows the spiritual nature of the things which form his theme. Now, for the first time, we are shown symbols, and our attention is directed not to the material thing which constitutes the symbol but to the thing symbolized.

Of course, there are many shades of opinion with respect to the interpretation of the text of this Gospel, and every man reads it according to the light that is within him. The framers of these Orders have constructed a system, which, whatever else may be said concerning it, is at least coherent and consistent, both with itself and the general plan of Freemasonry, and the core of that system is found in the initial statement of the Gospel according to St. John.



Having thus hastily introduced our subject we may now proceed to a consideration of the legend which so conspicuously marks the third "point" of the Constantinian Orders.

From general history we learn that Flavius Claudius Julianus, surnamed the Apostate, a nephew of Constantine the Great, by the acclamation of the army, assumed the imperial purple in the year 360. Prior thereto he seems to have lapsed from Christianity into paganism. As a part of his plans he published an edict granting full toleration to all sects and religions, and among other things issued a permission to the ex-

iled Jews to return and rebuild their temple at Jerusalem. In pursuance of this permission work was accordingly commenced in the year 362, but evidently even the favor of Julian was insufficient to promote the enterprise, for the temple was never rebuilt. Just what were the real causes which produced this result is a difficult matter at this day to determine, for fancy and fable have well nigh extinguished whatever reliable data may have once existed. Strange stories are related concerning the occurrences which transpired when the attempt to rebuild was made, and among the incidents so narrated we find the legend of the Gospel of St. John.

The story has been variously told by a number of persons and the different relations conform substantially with the ritual of the grade, but it would seem that the framers of the liturgy borrowed their account from that given by Nicephorus Callistus, one of the Byzantine school of theologians, who lived in the first half of the fourteenth century and who attained to great eminence in the Eastern Church. In this learned writer's Ecclesiastical History,† the classical scholar will find a description of several of the events preserved in our ritual, but for the benefit of those who do not read Greek the following translation is offered. This translation is taken from a book on the "Temple of Solomon," written by one Samuel Lee, a Puritan minister of the seventeenth century (1659), and it is not improbable that it may have served the purpose of the original fabricators of the degree. The story commences with the attempt to rebuild and runs as follows:



"The Jews having got together as many as were skilful in the art of Building, and prepared materials for the structure, and fully cleansed the place, they provided spades made of silver, their charges being allowed out of the publique stock. With such earnestness and alacrity did they labor in the work, that the very women did carry away the rubbish in their laps, and whatsoever Jewels or other precious ornaments they had, they expended upon that business, etc., and when as they had dug up the remainders of the old building from the lowest foundations and had cleared the ground, so that now there was not a stone remaining upon a stone, according to the prophecie. The next day coming to the place to lay the first foundation, they say there was a great earthquake, insomuch that the stones were cast out of the foundation, so that many of the Jews were slain, who either came to see the work, or had the oversight of the Structure. The publike buildings also which were nearest the Temple were loosened, and falling down with great force, proved the Sepulchres of those that were in them. Some that attempted to fly away, were found half dead; some lost their legs, hands, and other members, according as the violence of that sudden accident seized upon them. The Earthquake was scarce over, but those who remained fell upon the work again, etc. But when the second time they attempted it, some fire violently issued out of the foundations, and (other) fire fell down impetuously from Heaven, and consumed

more than before. There is (he saith) some variations among Authors of the punctual time and the manner of this accident of fire, but the main of the truth is without doubt. Moreover, the fire which came down from Heaven consumed to ashes the hammers, graving tools, saws, hatchets, axes, and all other instruments which the workmen had brought for their service, continuing a whole day together, etc., when Cyril, who was at that time Bishop of Jerusalem, saw these things. He considered in his minde the word of the Prophet Daniel, to which Christ also had set his seal in the holy Gospel. He told them all, that now was the time that the Oracle of our Savior had its accomplishment; which said, That a stone should not remain upon a stone in the Temple. And when he had spoken this, a sore earthquake assailed the foundations, and cast out all the remaining stones, and dispersed them. Upon this, there arose a fearful storm, and whirled into the ayr many thousand bushels of lime, plaster, and sudden flames of fire flashing from beneath, burnt up in a moment an innumerable company of people, that were as yet either labouring in the work, or that came to behold it. Thus did Julian fulfil Christ's predictions concerning Jerusalem, which he designed to have made void, etc. These prodigies are sufficient to prove the truth of the Oracle. But what shall be now declared, being very wonderful, will further confirm it, which I shall report, as I have found in the Archives, and it is thus: When the foundations were a laying as I have said, there was a stone amongst the rest, to which the bottom of the foundation was fastened, that slipt from its place, and discovered the mouth of a cave which had been cut in the rock. Now when they could not see the bottom by reason of its depth, the Overseers of the building being desirous to have certain knowledge of the place, tied a long rope to one of the Labourers, and let him down. He being come to the bottom, found water in it, that took him up to mid-ancles, and searching every part of that hollow place, he found it to be four-square as far as he could conjecture by feeling. Then returning toward the mouth of it, he hit upon a certain little pillar, not much higher than the water, and lighting with his hand upon it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up, he shews the book, which struck them with admiration, especially seeming so fresh and untouched as it did, being found in so dark and obscure a hole; the Book being unfolded, did amaze not only the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters (in the beginning was the Word, and the Word was with God, and the word was God). To speak plainly, that scripture did manifestly contain the whole Gospel, which the Divine tongue of the Virgin Disciple had declared."



Millman † has given a graphic account of this unsuccessful effort to rebuild the temple and the calamities which accompanied it, as well as an attempt at rational explanation of the phenomena, but makes no

mention of the recovery of the Gospel. Gibbon § also relates the circumstance, although rather inclined to discredit the evidence, but is silent with respect to the discovery, nor do the later historians of the church and the biblical writings in any way allude to it.

Nor does it seem that the fourth Gospel was ever lost. It came into public notice during the latter half of the second century, and from thence hitherto has been received as a book of authority. Neither do our traditions assert that the book was the original compilation; at best it was only the "Gospel of Our Holy Patron." Possibly there is a recondite meaning attached to the circumstance which the writer has failed to grasp and which our ritual does not make clear. If so, then let us hope that some more learned and industrious brother may solve the mystery and continue the essay thus begun.

\*John, xxi, 24. †Chapter xxxii. ‡History of the Jews, Book xx. § Gibbons' Rome, chapter xxxiii.

#### CURIOS LITERARY PRODUCTION.

[The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiar to its own. The initial letters spell "My boast is in the glorious cross of Christ." The words in capitals, when read on the left-hand side from top to bottom, and on the right-hand side from bottom to top, form the Lord's Prayer complete.]

Make known the gospel truth, OUR Father King;  
Yield up Thy grace, dear FATHER, from above;  
Bless us with hearts WHICH feelingly can sing:  
"Our life Thou ART forEVER, God of Love."  
Assuage our grief IN love FOR Christ, we pray,  
Since the Prince of HEAVEN and GLORY died,  
Took all sins and HALLOWED THE display,  
Infinite BEing, first man, AND then was crucified.  
Stupendous God! THY grace and POWER make known;  
In Jesus' NAME let all THE world rejoice,  
Now labor in THY Heavenly KINGDOM own,  
That blessed KINGDOM, for Thy saints THE choice.  
How vile to COME to Thee IS all our cry;  
Enemies to THYself and all that's THINE!  
Graceless our WILL, we live FOR vanity;  
Loathing the very BEing, EVIL in design—  
O God, Thy will be DONE FROM earth to Heaven;  
Reclining ON the gospel let US live,  
In EARTH from sin DELIVERed and forgiven,  
Oh! AS Thyselv, BUT teach us to forgive:  
Unless ITs power TEMPTATION doth destroy,  
Sure IS our fall INTO the depths of woe.  
Carnal IN mind, we have NOT a glimpse of joy:  
Raised against HEAVEN; in US no hope we know.  
O GIVE us grace, and LEAD us on the way:  
Shine on US with Thy love, and give US peace.  
Self, and THIS sin that rises AGAINST us, slay.  
Oh, grant each DAY our TRESPASSes may cease:  
Forgive OUR evil deeds, THAT oft we do:  
Convince us DAILY of THEM, to our shame;  
Help us with Heavenly BREAD; FORGIVE us, too,  
Recurrent lusts; AND WE'll adore Thy name.  
In Thy FORGIVENess we AS saints can die,  
Since for US and our TRESPASSES so high,  
Thy Son, OUR Saviour, died on Cavalry.

#### Comparative Movements.

An express train moves 50 miles an hour.  
A hurricane moves 80 miles an hour.  
Sound moves 743 miles an hour.  
Light moves 192,000 miles an hour!  
Electricity moves 288,000 miles per second.

### THOUGHT TRANSFERENCE.

Justice John A. Mahoney, of Sheffield avenue police court, dreamed, and, as a result, has decided to devote all his time not occupied in dispensing justice in behalf of "the people" to the study of occult science—thought suggestion, thought transmission and the like.

Eleven years ago Justice Mahoney drew a will for one Bridget Healey and put the document in the safe of a friend, for his practice at that time did not warrant him owning a safe of his own. Several years later his friend sold out, and his successor found the envelope in his safe with Mahoney's name upon it, while Mahoney had forgotten the existence of the will. When the document was returned to him he had lost track of the testatrix and tossed it into the drawer of an old and unused desk and again forgot its existence.

One night he dreamed that Mrs. Healey was dying and calling for her will, though he had even forgotten her name and the fact that he had drawn a will for her which had never been called for. When he arrived at his office in the morning he instructed his clerk to look up the ancient document, and an hour later, when he was standing in his office reading the will, Attorney Kiley entered and asked him if he ever remembered drawing a will for Bridget Healey, and, if so, what was done with the will. "I have the will in my hand now and was just reading it." Kiley then told him that Mrs. Healey had been very ill, and the night previous, in her delirium, had talked about the will he had drawn for her eleven years ago, and a few minutes later had died.

So Mahoney believes that Mrs. Healey in her last moments projected her thoughts to him and caused him to remember the paper he had drawn up so many years before, and is determined to delve into the depths of occult science and see what there is in it.—*Chicago Daily News.*

### PERMUTATION AND OCCULT MATHEMATICS.

"A young man," says the *London Chronicle*, "employed in an oyster shop lost his situation because he gave prompt answer to his employer's eager question. The employer had six lively little land turtles which attracted much attention as they wandered aimlessly about the window. He painted a large white letter on the back of each of the shells and put up a notice to the effect that whenever the turtles got into such relative positions that the letters spelled 'oyster' he would present half a dozen to every one looking on. Then he became frightened lest the mystic word should occur too often and covered reams of paper figuring out the odds. He gave it up at last and was about to remove the turtles when his most accomplished oyster opener informed him that the odds were 720 to 1 against the combination. The turtles are still in the window, but the oyster opener has gone. Such knowledge of odds, the employer thought, could have been acquired only by years of experience. It is not wise to be too wise."

The young man was not "too wise." He simply had a knowledge of the permutation of numbers, taught years ago by every leading text book on mathematics,

and obtained his result thus:  $1 \times 2 \times 3 \times 4 \times 5 \times 6 = 720$ . Since the text books have dropped permutation it may be said to now belong, almost exclusively, to the domain of occult mathematics. At least, a knowledge of the permutation of numbers is indispensable to the student of the occult properties of numbers.

### SOCRATES.

O Socrates, that drank'st with calm  
The hemlock's deadly broth,  
As if it were some Orient balm,  
Or magical azoth!  
Live on, a shining mark to them,  
Unfavoured and ill-starred,  
Who dearer than the dearest gem  
The love of truth regard.

ST. GEORGE BEST.

### EASTER SUNDAY.

Easter is unique among the world's festival periods in having its origin claimed by many nations and races. The English name of the day is derived from that of the Teutonic Goddess of Spring, Ostera, whose name signified "The Arisen," a mythical being who was worshiped before Christianity existed.

The Druids, who seem to have been the only religious sect in Britain before the Roman conquest, held yearly a spring celebration in honor of the vernal resurrection of the vegetable world, and religious rites were part of the ceremony.

The word "Easter" is peculiar to English speaking nations only and shows that the Christian festival was combined in early days with the earlier ceremonies of the heathen Goddess of Spring. For some time those believers in Jesus who were also Hebrews and loyal to their race celebrated the anniversary of the resurrection and the Feast of the Passover on the same day, finding in these two events some significances which seemed related to one another, but the more precise of Christian faith and the stricter adherents of the older religion disagreed as to dates when these chanced to be different, as often they are, as both are determined by phases of the Moon after the vernal equinox. The difference became so great and earnest that not until the fourth century of the Christian Era did the church, which by that time had become a compact organization, settle upon the present method of determining the date as now observed.

Like most other religious days, Easter soon became a holiday. In some countries the people dance about a heap of flowers at Easter; in others they distribute colored eggs and have great "egg fights," in which the owner of the hardest egg wins, and the other egg is eaten by the victor. So a man or boy with a very hard egg is able to accumulate the basis of an Easter Monday headache.

In Ireland and elsewhere some good people believe that the Sun dances on Easter morn, and in some parts of England it is the proper and necessary thing for women to play ball on Easter Sunday. In other parts of England a man has the right to lift three times from the ground any woman whom he may meet, and the woman must pay sixpence or a kiss for the atten-

tion; but the tables are turned on Easter Monday for the women may then retaliate in like manner. Men and women in Russia greet all on Easter with a kiss.

One of the most significant and picturesque celebrations of the day is that of the Moravian Christians, of whom there are many congregations in the United States. At Bethlehem, Pa., and other towns where Moravians abound, some musicians with brass instruments go at earliest dawn to the roof of the church and play music, signifying the calling forth of the dead. The people immediately flock to the church and begin the service of the day, most of it being musical. At a given signal the entire congregation rise, and, preceded by the ministers and trumpeters, leave the church and march to the cemetery. In Moravian cemeteries all the gravestones are alike—small, flat slabs laid upon the graves, "for," say the Moravians, "in the grave all men are equal." The service is so timed that the musico-prayerful rejoicing reaches its highest expression just as the Sun rises.

#### WEIRD TALE OF BURIED GOLD.

On the Big Muddy river near the mouth of Cedar creek, a short distance from Alto Pass, Ill., are twelve large beech trees, and on each one there is carved the figure of a hand pointing toward the center of the circle formed by the trees. A short distance away inscriptions in seven different languages are cut on the face of a large rock, which tell of a buried treasure and pronounce a curse on the man who attempts to take it away, saying that any person who finds the treasure—which is said to be four pots of gold—will fall dead before he can get his hands on it.

S. P. Casey, an old citizen of Alto Pass, says that he once visited the place with a companion and heard distinctly the tones of a voice, coming apparently from space, warning them not to try to find the gold. Others say they have heard unearthly moans and groans there. Close by there is a large cave which, according to the story told by men who have explored it, has rooms as large as a large house, and some phenomena of nature back in its darkest recesses furnishes imitations of thunder and lightning that to the nervous explorer seem decidedly real.

The origin of the story dates back a great many years, to the time when the Indians inhabited this part of the country. The tribe whose headquarters were near the spot above mentioned found more gold in that neighborhood, according to the story, than they could carry away, and they buried the four pots with their dead chief, and went away, leaving their old hunting ground to the encroaching whites. Mr. Casey says that when he was a young man he worked in the timber in that vicinity and found many tomahawks sticking in trees, also other Indian relics, and states that he and a companion named Salyers dug for the treasure, which is said to be seven feet under ground, years ago, and that, after digging down six feet, Salyers suddenly came out of the hole, shaking with terror, and vowed never to venture in again. He claimed that some unseen force had given him a sudden and terrible shaking while he was digging.

#### OCCULT POWER OF THE WILL.

In connection with the power possessed by some over inanimate objects, through the will alone, the following, from "H. A. R.," a correspondent of *Light*, will be found interesting. It is an extract from his daily journal.

"To-day General Drayson told me that in India he was witnessing some of the astonishing feats of a Brahmin. Afterwards he conversed with the man, who, finding Drayson was truly interested and did not pooh-pooh the matter (as most Englishmen did), entered into particulars.

"He said such feats as he could accomplish required many years of practice. Anyone wishing to perform them should commence by tying a weight to the end of a string, set it swinging from some fixed point and *will* it to stop suddenly. A year's practice might make one succeed. He said: 'If you can do this, stand before a clock and *will* the pendulum to stop. When you can accomplish this, *will* it to go on again.' (The Brahmin could do these.) 'Then *will* an object at a distance to move towards you across the room.'

"Drayson asked him to let him see him accomplish this. 'Very well,' said the Brahmin, 'I *will* that picture across your room to move!' He fixed his eyes on it for three or four minutes and the picture moved on its string forwards and backwards.

"Drayson then asked him to *will* a certain book to move across the room. The Brahmin fixed his eyes on it in the same manner and, after a short interval, Drayson saw the book on another table, remote from both, standing on one edge, whereas before it had lain flat on the first table. It moved so rapidly that Drayson did not see it in the air, only after it had moved."

#### A MARVELOUS CAVE.

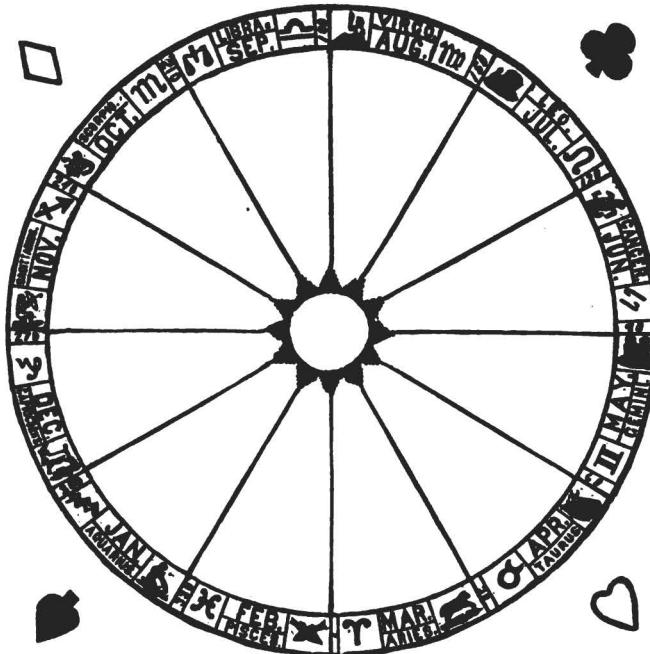
There is a cave in the Kincaid range of hills in Jackson county, Ill., fifteen miles from Carbondale, that is said to rival either the Mammoth cave of Kentucky or the Burksville cave of Illinois. Its general contour differs widely from either and is pronounced a marvel.

The entrance is a narrow passage, fifty feet long and five feet high, to a sharp turn, and then advancing a way, one comes to "the cross," or forks, one room going in each direction—north, south, east and west—as direct as the compass can point. In the west branch is a large corridor, four feet wide at its base and ten feet high, tapering off above in corrugations as perfect as though cut by hand, and forms a regular archway for about 200 feet. At its bottom is a groove, six inches deep and eighteen wide, true and regular, with three inches of running water, clear, cold and pure. Further on is a large room, the walls of which reflect light. In the center of this room is a large, smooth rock, behind which is a ledge of rock, and beneath which, as far as the light will reflect, is a body of water. The west branch also contains other corridors and rooms; one of these is the "bat room," where bats abound in great numbers. The south, north and east branches of this wonderful cave all present, also, many geometrical wonders that delight and astonish the beholder.

# ASTROLOGICAL DEPARTMENT.

## HELIOPHILIC SECTION.

[Conducted by WILLIS F. WHITEHEAD, 748 Madison St., Chicago, Illinois, to whom communications regarding Heliocentric Astrology may be addressed. Mr. Whitehead is responsible for ALL that appears in this Section, whether signed by him or not, unless otherwise noted.]



HELIOPHILIC ZODIAC.

## POSITIONS OF THE PLANETS, ETC., FOR APRIL, 1902.

### THE EARTH AND PLANETS.

MERCURY.—April 1st, 1902, in Capricornus; 6th, enters Aquarius; 14th, enters Pisces; 21st, enters Aries; 27th, enters Taurus. Its mean motion is about four degrees a day.

VENUS.—1st, in degree 10 of Scorpio; 13th, enters Sagittarius; 30th, in degree 26 of same. Travels about two degrees a day.

EARTH.—1st, in degree 11 of Libra; 20th, enters Scorpio, the eighth house. Travels about one degree a day.

MARS.—1st, in degree 11 of Aries; 30th, in degree 28 of same. Moves about half a degree daily.

JUPITER.—1st, in degree 2 of Aquarius; 30th, in degree 4 of the same house of the above Heliocentric Zodiac.

SATURN.—In degrees 22 and 23 of Capricornus during April.

URANUS.—In degrees 19 and 20 of Sagittarius during April.

NEPTUNE.—In degree 2 of Cancer during April.

### THE MOON.

New Moon in Libra, on April 8th, in the direction of Aries from the Earth—in the house (heliocentric zodiacal area) of Libra, and sign (geocentric zodiacal circumference) of Aries.

Full Moon, on April 22d, in both house and sign of Scorpio.

The Moon is in line from the Earth with the Signs as follows: April 1st, Capricornus; 2d, Aquarius; 5th, Pisces; 7th, Aries; 9th, Taurus; 11th, Gemini; 13th, Cancer; 15th, Leo; 17th, Virgo; 20th, Libra; 22d, Scorpio; 25th, Sagittarius; 27th, Capricornus; 30th, Aquarius.

The Moon is in line from the Earth with the Constellations as follows: April 1st, Sagittarius; 2d, Capricornus; 3d, Aquarius; 6th, Pisces; 9th, Aries; 10th, Taurus; 13th, Gemini; 15th, Cancer; 16th, Leo; 19th, Virgo; 23d, Libra; 25th, Scorpio; 27th, Sagittarius; 29th, Capricornus.

### MISCELLANEOUS MENTION.

Venus and Jupiter are Morning Stars.

Sun in Middle States, on April 30, rises at 5:05; sets at 6:50. April 30th is the 120th day of the year.

### METEOROLOGICAL INDICATIONS.

Meteorological and other disturbances are indicated for the 1st, 4th, 9th, 13th, 18th, 23d, 27th, and contiguous days. Heavy precipitation, quickly shifting temperatures, sharp and electric storms, late snows, tornadoes, gales and floods are indicated.

## EARTH'S TRANSIT OF VIRGO.

An Astrological News Record of the Notable Events of Current History and their Planetary Aspects.

BY WILLIS F. WHITEHEAD.

February 19, 1902.—**Planets' positions:** Mercury and Venus in Virgo, Mars in Pisces, Jupiter and Saturn in Capricornus, Uranus in Sagittarius, and Neptune in Cancer. **Earth enters Virgo.** Secretary Hay notifies Russia and China that any agreement giving any corporation exclusive rights in the development of Manchuria would be viewed with the gravest concern by the United States. Strikers fight troops at Barcelona; 200 killed. National Arbitration Committee adopt measures to settle labor strikes, etc.

February 20.—Battle between strikers and troops at Barcelona results in the death of 500; martial law to be proclaimed. Boers capture 46 prisoners. Jubilee of Pope begins at Rome. Rebels and Colombians fight severe battle.

February 21.—New York Armory (71st Regt.) and Park Ave. Hotel burn; 16 lives lost. Sleet storm in the East cuts off Washington from the world for several hours. Barcelona strike spreads to other Spanish cities.

February 22.—South Carolina senators suspended for disgraceful conduct in Senate Chamber. Sleet and wind storm isolate Eastern cities. Barges and crews lost at mouth of N. Y. harbor.

February 23.—Prince Henry of Prussia arrives at New York on visit to America; warmly received. Senator Tillman (S. C.) barred from White House dinner to Prince Henry. Filipino insurgents surrender. Barcelona situation quiets down. Battle between Colombians and insurgents at Agua Dulce; 800 killed.

February 24.—Prince Henry welcomed to the United States by President Roosevelt at the White House; the utmost official and social courtesies extended to him by the Government. Six Colorado assay plants destroyed by dynamite.

February 25.—**Mercury enters Libra.** Kaiser's yacht Meteor launched at Shooter Island and christened by Miss Alice Roosevelt, the President and Prince Henry attending; Berlin greatly pleased by the Prince's reception. N. Y. C. R. R. collision kills 7. Gale sweeps Golden Gate; ships blown adrift.

February 26.—Prince Henry at New York. Floods in Long Island and Pa. Heavy gale off Florida coast. North German liner Neckar, with 1,315 aboard, towed into Halifax in a disabled condition by the steamship Karslruhe. Filipino general taken.

February 27.—Prince Henry visits Mount Vernon, deposits two wreaths on Washington's tomb and plants a linden tree; crosses the Potomac bridge, and is entertained by the President at the White House. Secretary Hay eulogizes McKinley in the House of Representatives, the President, Congress, Prince Henry, and heads of Government attending. Floods cause extensive damage in Ga. and other southern points; Columbus has bridge swept away; rivers near high-water mark.

February 28.—Prince Henry visits Naval Academy and compliments cadets, takes horseback ride with the President, and starts on a short tour of the South and West. Boers lose 600; British lose the same; young De Wet captured. An American scouting party attacked by 200 Samar insurgents; 80 bolomen killed. Chinese soldiers revolt in Nanking district. Rioters at Moscow wreck university; 763 arrested. Rioters in the mining regions of Spain burn the Octroi officers. Colorado snow slides kill many miners. Heavy floods in East and South do immense damage; worst in years—railroads blocked, iron mills closed, many towns in darkness, and hundreds made homeless.

March 1.—Prince Henry at Cincinnati. Marconi sends wireless message 2,099 miles. River at Pittsburgh reaches stage of 32.6 feet; 50,000 men thrown out of employment and heavy loss sustained there and at Allegheny. Italy checks civil revolt.

March 2.—Prince Henry visits Lookout Mountain and southern cities. Floods in the Mohawk Valley, in New York and Passaic River Valley, N. J., do great damage; 600 families driven from their homes at Patterson, N. J.; many towns along N. Y. C. R. R. under water and bridges washed away. Great Victor Hugo centenary celebration at Paris closes; his former home presented to the city for a museum. Labor riots in France and Italy.

March 3.—Prince Henry visits St. Louis and Chicago. Floods in Mohawk Valley submerge railroad trains; passengers rescued in boats. British steamer Tiber lost off Nova Scotia; 20 lost.

March 4.—Prince Henry visits Chicago's city library, a few mercantile houses, fire engine house, etc.; places a wreath at foot of Lincoln monument in Lincoln Park and plants a linden tree; goes to Milwaukee. Several leaders of the recent riots at Barcelona, Spain, shot by government troops. Chinese rebellion in Kwangsi Province growing. Three tidal waves on Pacific coast of Central America wipe out villages; many lives lost.

March 5.—Prince Henry visits Buffalo, Niagara Falls and Canada. Floods in N. Y. followed by heavy snow, sleet and rain. Servian revolution checked by death of leader. Rumor that "Tolstoi died on Feb. 15." Nicaragua and Costa Rica repudiate protocols negotiated last spring concerning the Nicaragua Canal; new treaties made necessary.

March 6.—**Mercury enters Scorpio.** Prince Henry at Boston; visits Harvard and receives the degree of LL. D. Steamer Waesland collides with steamer Harmonides off Holyhead and sinks; 2 lost. Heavy snow storm in Pa.

March 7.—Prince Henry at Albany and West Point; finishes tour by reaching New York. Southern Pacific train wrecked near Maxon, Texas; 15 killed and 28 injured. King Edward lays foundation stone of new Royal Naval College at Dartmouth. Cholera among Mohammedan pilgrims to Mecca; 110 deaths.

March 8.—**Venus enters Libra.** Prince Henry at New York; Berlin public both pleased and amazed over incidents of his visit. French invention enables firemen to breathe foul air. Canton river steamer runs down passenger boat; 150 drowned.

March 9.—Etruria, disabled at sea, safe in Azores port. Warlike preparations being made at Port Arthur. Force of 500 Russian troops fail to quell a Chinese revolt in District of Jehore; Russian forces prevent Chinese forces from going to scene of the uprising—100 miles from Pekin—though sent by authorities. Mother and nine children burned to death at Matane, Quebec.

March 10.—Prince Henry visits Philadelphia. Five children of one family burn to death at Shinhopple, N. Y. Attorney General Knox, by direction of the President, brings suit to dissolve great "railroad merger." [PREDICTION.—Though the present "merger" may be found illegal and consequently be suppressed, yet, in 1903, the railway interests will find a way to act conjointly.] Great strike of teamsters and freight handlers at Boston. General Methuen captured by General Delarey. [PREDICTION.—If any one event in South Africa can lead to peace between the Boer people and Great Britain, it is this one.] Venezuela yields to the demands of Germany for the payment of claims due subjects of the Kaiser.

March 11.—General Funston, "the man who does things," visits Chicago. [PREDICTION.—General Funston is "the coming man" of the army.] Prince Henry sails for Germany. [PREDICTION—made for the especial benefit of Mr. Bennett of the *New York Herald*.—General Funston will never be called upon to fight the Kaiser. NOTE.—The visit of Prince Henry is, among other things, a rebuke to those so-called Americans who do not consider their native land good enough to live in; it is also a rebuke to those in Germany and America who continually harp on the possibility or probability of a German-American war. PREDICTION.—The Kaiser will never seek the downfall of the Monroe doctrine.] Great earthquake in Asia Minor destroys city of Kyankari (population, 20,000).

March 12.—Railway managers meet and decide that "money pool" of the railroads of their association shall cease to exist after April 1. Boston strike grows; 22,000 out. Steamer Providence capsizes by a squall at Lone Landing, Miss.; 21 lost. I. C. train runs into La. cyclone and gets badly damaged. Death of John P. Altgeld, former Governor of Illinois.

March 13.—Boston strikers agree to terms. General Methuen set free by his Boer captors. Portuguese forces attack strongholds of slave traders in East Africa and release 700 slaves. Andrew Carnegie gives libraries to forty cities and towns.

March 14.—Bankers decide to issue money orders. Senate ratifies "rules of war" of Hague peace conference. Russia apologizes for an attack of its soldiers on American sailors at Niuchaang. King Edward holds first court of his reign.

March 15.—Boston strikers vote to return to work. Fall River mill owners advance wages 10 per cent to avert trouble. The German Reichstag, in a bad tariff tangle, adjourns for holidays.

March 16.—**Mercury enters Sagittarius, Mars enters Aries,** and **Jupiter enters Aquarius.** Snow storms and blizzards in Minn., the Dakotas, Wis., and Canadian Northwest paralyzes railroad traffic; many trains snowbound. Cyclone wrecks forty houses at Piper, Ala. Great gale brings sudden cold wave to Chicago. Many freeze to death in the West. Suez canal blocked by burning of a British tank steamer; another vessel aground; canal traffic suspended. Russia sending men and supplies to the far East.

March 17.—Prince Henry arrives at Plymouth, Eng., and later at Cherbourg, France; Kaiser starts to meet the Prince at Cuxhaven. Plot discovered to destroy two Austrian warships. The Pope orders clergy of Ireland to hold aloof from Fenian plots. Powers decide to restore Tien Tsin to China. Ship on shoals at Cape Lookout. Six life savers and their captain, near Chatham, Mass., with party they had succored, lost on way to shore.

March 18.—Cuban relief wins in republican caucus. Fire at North river Phoenix Pier, Hoboken, N. Y., burns steamer British Queen, a number of lighters, and much cotton; loss, \$1,000,000. Chinese rebels defeat Imperial troops at Fang Cheng, capturing and looting the town; outlaws raiding Chinese towns in several provinces. [NOTE.—So gigantic and widespread is rebellion to Manchu rule that China may be said to have a civil war.] Revolutionary documents distributed in St. Petersburg. Venezuela insurgents capture town of Juan Griego, island of Margarita, defeating Castro's forces. Colombian insurgents win a victory and secure possession of country west of Panama. The Kaiser greets Prince Henry at Cuxhaven; they depart for Kiel.

March 19.—Russia and France issue a joint note to the powers to the effect that the Franco-Russian alliance extends to the far East. Prince Henry arrives at Kiel, his home station; trip ended. Landsting, Upper House of Denmark, ratifies sale of Danish West Indies to the U. S. Chinese rebels repeatedly defeat Imperial troops in southern provinces. Hundreds of Filipinos surrender in Samar. Hayti makes wholesale arrests of leading citizens. Committee on Panama canal return two reports to Congress; majority against its purchase. Bill introduced in the House for 20 per cent reciprocity agreement with Cuba. Several bad fires reported from different States.

March 20.—New life saving crew at Chatham, Mass., rescues eight men from a vessel in distress. Venezuelan insurgents besiege seaports and cut off communication of Castro with his generals. British House of Commons suspends John Dillon for offensive language in that body.

March 21.—**Earth enters Libra** and spring commences.

The transit of Capricornus, during the past year, by Jupiter in conjunction with Saturn, has been an epoch full of great changes and events. As Astrologers have always viewed the conjunctions of Jupiter and Saturn with great interest we have recorded much more, under this heliocentric aspect, than we aim to do ordinarily. Therefore our record of events will now be confined to those of the greatest importance.

It is deeply significant that this great conjunction closes with the whole world, we might say, in an uproar of revolution, war and political intrigue. The tension among many nations has been strained nearly to the fighting point. That open rupture has not come is a tribute to those nations who "rule their stars" and who postpone the fighting by always getting ready for it.

The diplomatic moves made by England and Japan on the one hand, and Russia and France on the other, would seem to indicate that the equilibrium in Europe and the far East will remain undisturbed for some time, but it is a condition that may end by the failure of China to restore peace to her provinces, many of which are now in a state of anarchy and civil war.

The entrance of Neptune into the mental quarter assures us, however, that the day of gunpowder backed by diplomacy is now fairly gone by. The diplomat has forged ahead of the warrior and is no longer his servant; the warrior now waits on the wise statesman, and is one of his pawns. The statesman is busy with questions of trade and commerce apart from which war to him is an absurdity, and commerce is thus the key to the new decade.

## HISTORY OF THE ASTRAL NUMBER.

Supposing that the Astral or Nativity Number was designed, primarily, to ascertain the true time of day of birth, thus enabling the Astrologer to erect a correct natal figure, and supposing, further, that Lilly published the same, as we believe, "why is not such publication in existence to-day? How was it possible for such a curious and instructive thing to be lost?"

There are several ways in which this could have occurred. First, however, I shall give what is handed down by verbal communication from Olney H. Richmond. This is hearsay only and is a mere fragment, yet is important in its bearing upon the history of the Number if true. The verbal fragment is to the effect that "the publication of Lilly's heliocentric work was brought to him while on his death-bed."

Let us suppose that this is true. First, it would fix the time of the Number's publication in the year of Lilly's death (1681). This is an important clue in the search for Lilly's lost work and may serve to unearth it in time. Second, the publication of the Number for Lilly when he was at the point of death would naturally cause its circulation to fail for many reasons we need not enumerate.

Aside from the above, the publication of the Astral Number may have been a purely private affair, and at the solicitation of those friends of his, like Elias Ashmole, who took a great interest in the more occult and secret matters. That Ashmole was a Rosicrucian admits of little doubt; that men like Lilly may have issued matters for their private use is a reasonable and most probable conclusion.

Like Richmond's publication of the Number, Lilly's book may have been lost through fire. It would not have been a strange fact if such were the case.

Myriads of books and manuscripts have been lost in the most unheard of ways. Cornelius Agrippa lost a precious manuscript on the field of battle. Kepler wrote a dozen volumes of which we do not even know the titles.

It may be that the death of Lilly caused the edition of his book to be held for some balance unpaid on it; that awaiting a settlement before delivery the lot was boxed and stored away among the constantly growing accretions of some London printing house, and in time forgot. *The books may be there yet!*

I hope this series will lead up to the discovery of Lilly's lost work—this is also an object I have had in view. *Look for the printer's "proof pages."*

In time, both Lilly's and Richmond's lost books will be found, I am confident. I know of one English Astrologer, Mr. H. S. Green, who might make a thorough search for Lilly's lost work as it is in line with much he has given attention to. I have a great admiration for Mr. Green's "Numbers" and Astrology, and mention his name because much of his thought therein is in full sympathy with the esoteric system of which the Astral or Nativity Number is an integral part.

As for myself, I feel fully able to find Richmond's "Elementary Astrology." When I do I shall add to this branch of our inquiry. It is not my desire that

any reader should espouse my opinions, but it is my desire that my position be fully understood. I shall now briefly examine the Number itself in regard to the objections that have been made against it and such other things as our inquiry may develop. Then I shall attend to the criticisms of Mr. Hugh.

I regret Mr. Hugh's present viewpoint as shown in *Coming Events* for March. Neither Mr. Griffen nor myself have proposed to exploit the rules and books of the Astral Number in the STAR. Mr. Griffen accomplished what he set out to do, giving directions how to construct a heliocentric Time Book. Our greatest concern is to instruct those who desire to build such a book, not to put forth those matters that Mr. Hugh assumes we should do and which Mr. Griffen has fully shown cannot be done without reproducing the books themselves. Take a trip over here, Mr. Hugh, and look them over. You will find something more in them than "mere planetary positions," I assure you.

But, seriously, I thank Mr. Hugh for reproducing Mr. Griffen's article in full on the "Heliocentric Time Book" from the February STAR.

W. F. W.

## OUR OBSERVATORY.

[Original Articles, News and Reviews, Opinion, Anecdote and Prophecy as discovered in the universal firmament of current ASTROLOGY. Edited by

NEWS E. WOOD, A. M., M. D.

Contributions for this section of our Astrological Department are respectfully solicited. All such will receive prompt and appropriate attention and acknowledgment. Unavailable manuscripts will be returned if requested.

## GEOCENTRIC ASTROLOGY.

### To Know Your Ruling Planet and Sign—General Characteristics Belonging to Each Planet.

BY JOHN HAZELRIGG.

Author of "Metaphysical Astrology" and Editor of *Hazelrigg's Astrological Herald*.

We take great pleasure in reproducing the following article, "To Know Your Ruling Sign and Planet," from the entertaining and instructive pages of *Hazelrigg's Astrological Herald*. The article commences with the following table:

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.
1.				0° 39'					10° 42'			
2.	18° 44'	20° 46'	22° 37'	8° 8°	20° 37'	4° 39'	6° 38'	8° 40'	4°	12° 43'	14° 43'	16° 41'
3...	ℳ								ℳ			
4.		15.26	16.50	18.0	19.0	20.17	21.14	22.17	6.0	8.33	11.8	13.28
5...	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ	ℳ

To those of my readers unacquainted with the rudiments of Astrology, the above table will give the desired information as to the rising sign and its ruling planet.

Explanation: Multiply the birthday by 4; add the sum to the degrees and minutes under the month of birth in the second row, from which subtract or add the hour and minute of birth, according as the time be before or after noon. This will give the approximate sidereal time of birth, answering to the number in the

fourth row which immediately precedes it in numerical value. The rising sign will be found directly above it and the governing planet below. For example, under what zodiacal sign and planet was a person born whose natal hour is June 16, at 4 p. m.?  $16 \times 4$  equals 64 minutes, or 1 hour and 4 minutes, which, added to  $4^{\circ} 39'$ , belonging to June, gives  $5^{\circ} 43'$ ; plus hour of birth (as the time was afternoon), 4 p. m., equals  $9^{\circ} 43'$ . This corresponds to 8.33, in the fourth row, above which is the rising sign Scorpio, ruled by Mars, placed below. Again, for an a. m. nativity. To ascertain the governing sign and planet of a person born September 8, at 2:47 a. m.;  $8 \times 4$  equals 32; plus  $10^{\circ} 42'$ , the degrees and minutes belonging to September, equals  $11^{\circ} 14'$ . From this we subtract the time before noon, which is the time between 2:47 a. m. and 12 o'clock, or 9:13, leaving a quotient of 2.1. Referring to the table, this corresponds to Leo, governed by the Sun.

The names of the symbols are as follows: Zodiacal Signs, ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ Sagittarius, ♑ Capricornus, ♒ Aquarius, ♓ Pisces; the Planets, ♔ Uranus, ♕ Neptune, ♖ Saturn, ♗ Jupiter, ♘ Mars, ♙ Mercury, ♚ Sun, ♛ Venus, ♜ Moon.

The following are brief general characteristics belonging to each planet. The reader will understand that they describe a *type* rather than the individual, as there are no two horoscopes exactly alike.

♀. Uranus is termed the eccentric planet, and produces an erratic temperament, a hearty dislike for the conventionalities of life, fond of traveling, restless, delighting in novelties and things out of the common track, inventive, original and ingenious in mind, with a great fondness for mysticism. If Uranus is much afflicted in the horoscope, the person will be wayward, perverse and unmanageable.

♀. Neptune produces an ideal temperament, aspirational, dreamy, fond of the sublime, emotional and romantic in nature, and exceedingly impressional and mediumistic. He is restless, independent, and if Neptune be much afflicted is liable to questionable acts and subject to much criticism. The Neptune individual usually has a blueish tinge to the white portion of the eye.

☿. The native of Saturn is of a contemplative spirit, with acute and penetrative faculties, reserved and austere in bearing, slow and cautious in action, patient and retiring in mind, with a tendency to secretiveness and melancholia; careful of his belongings, and very set in his likes and dislikes. Saturn ill aspected creates a miserly disposition, suspicious and envious, mistrustful and given to repining. His is essentially a laborious temperament.

♃. The individual under the benefic influence of Jupiter is affable, kind-hearted, strongly moral and religious, benignant in impulse, noble in disposition and faithful to his obligations. He is very fond of horses, makes a good friend and a generous enemy, and delights in outdoor sports. Jupiter ill dignified, however, tends to profligacy, recklessness and a lack of firmness, with his inherent generosity directed into questionable channels. His instincts tend to law and commerce.

♂. The Mars nature is essentially energetic, fearless, aggressive and determined, generous, delighting in combat and competition. When Mars is unfavorably aspected, these qualities partake of more violent methods, in which treachery and cruelty come into play, and the more commendable activities of decision and energy are perverted to vicious and wicked purposes.

♂. The solar type indicates much magnanimity and unselfishness of purpose, being lofty in his ideals, humane in his principles. Generosity and pride are his dominant traits, except when this element is inharmoniously blended in the chemistry of his nature, under which conditions his more admirable qualities tend to arrogance, superficiality and pomposity. His nature is largely executive, producing leaders or managers.

♃. Venus dominant gives a placid and graceful disposition, a nature highly artistic, a *penchant* for social accomplishments, and much cheerfulness of mind. If this element in the nature be much afflicted, it leads to profligacy, lasciviousness, revelries, and a disregard for the proprieties in life. The Venus individual belongs to the artistic sphere.

♔. The Mercury native is highly ingenious, aspirational, inventive, imaginative and talkative, with commercial tendencies, as well as a fondness for literature and learning. Afflicted by cross aspects he becomes loquacious and a mere prattler, with no depth to his arguments, careless of honesty and truth, and addicted to questionable methods in the conduct of his affairs. Mercury rightfully belongs to the intellectual planes of activity.

♅. The Moon, when the most potent factor in the human economy, tends to imagination, mysticism and romance, being the dream element in nature, whereby the soul is allowed to soar unfettered. The somnambulists are of this type, or have the Moon strong in their nativities. These individuals are philanthropic and humanitarian in their impulses, yet timorous and restless by nature. Ill aspected, they are spiritless, discontented, and lacking in ambition, with frequently a tendency to lunacy.

#### Age of 56 Fatal to Many Geniuses.

Among men and women of genius there seems to be a strange fatality connected with the age of 56. Some of the most renowned characters of the world have died on reaching that limit, including Dante, Hugh Capet (King of France), Henry VIII, Henry IV of Germany, Paganini, Alexander Pope, Marcus Aurelius, Frederick I of Prussia, Maria Louisa, Empress of France; Saladin, the great Sultan of Egypt; Robert Stephenson; Scipio Africanus, Roman general; Helvetius, the philosopher; Henry II, first of the Plantagenets; the elder Pliny, Julius Cæsar, Charles Kingsley, Abraham Lincoln, Captain Marryat, George Whitfield, Robert Dudley; Johann Gasper Spurzheim, German physician and phrenologist; Frederick II of Germany; Juan Prim, Spanish general and statesman; Henry Knox, American revolutionary general; Van Tromp, Dutch Admiral, and others.

# STAR OF THE MAGI

A MONTHLY JOURNAL OF OCCULT SCIENCE,  
ART AND PHILOSOPHY.

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NEWS E. WOOD, A. M., M. D.,

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## EDITORIAL SECTION.

ONE of the most noted palmists in the world is Mme. de Thebes.



SHE is said to be a French lady of rank and fortune, moving in the best and most aristocratic society of Europe.



HER readings of the hand are always without pay or remuneration of any kind. She pursues her art, therefore, as a devotee, and for its own worthiness.



MANY remarkable predictions have been made by Mme. de Thebes. She foretold the murder of the Marquis de Mores within a year of that event. She discerned in the hand of Queen Marguerite the assassination of King Humbert of Italy.



IT is with interest, therefore, that we hear of her late reading of the hand of young Don Alfonso who is to shortly ascend the throne of Spain unless rumors to the contrary prove true. Here is a prediction that will prove a strong argument in future years as to the worthiness of the ancient art of divination by the lines drawn by Nature in the palm of the hand.



ACCORDING to the tenets of her art the future king is of an artistic temperament, is impressionable, full of energy, kind-hearted and impulsive. He aims for independence and is impatient of restraint. He has a fairly logical mind and is blessed with reason and common sense. As a king he will desire and strive for military glory and be eager to overcome all opposition.



HIS future, Mme. Thebes declares, will be signalized by many striking and sensational events. His reign will be one of movement and not of mere monotony and position. First there will come a period of unsettled conditions; storms will be fre-

quent; disorders in his kingdom will increase, all culminating in a whirlwind of conflict and disorder. Then follows a social earthquake shock of intense violence. This will be succeeded by a period of profound peace, the forerunner of a new Spain, in which her old grandeur will revive in a majestic development of art, trade and industry. Such is the reading of the future king's hand as accredited in Madrid society. One other feature of the reading by Mme. de Thebes was that his early career would be marred by unfortunate feminine influences.

## THE ETHICS OF OCCULTISM.

The chemical processes of Nature know of no evasion from their infallible ends. There is no sentiment involved in the result of adding two numbers. That manhood joined to greed produces one who wars on his fellowman is as certain as that two and two make four. That intelligence subtracted from appetite leaves a dipsomaniac is as certain as that two from two leaves nothing. We cannot add a permanent evil to our social qualities, to our intellectual capacities, to our physical make-up, without their permanent injury, steady deterioration and ultimate destruction.

There is no escape from these rewards of transgression. Because, some hundreds of years ago, a great soul's liberation from clay was effected on a cross, such fact will not enable us to escape one jot or tittle of these results. One may lay his hand on a red-hot stove and all the faiths, teachings and bloodshed of history will not prevent a burn. The act of the individual ever sets in motion a chemical action, a numerical result, that cannot be set aside.

It is on this basis that the system of ethics of occultism is based. It is a basis that involves no absurdities, no speculations, no churchly creed, no rubbish of unreason. It is, first of all, absolutely scientific and in strict mathematical accord with the facts of causes and effects as we find them in Nature. The same laws that apply to Nature apply to Man. The one thing in all religions that keeps them alive in the face of critical opposition is but an admixture of the truth that cannot die. Let this preservative truth be entirely withdrawn from the church and it would tumble as though leveled by an earthquake. This truth in the churches is the human element that they constantly nourish and seek to sustain, plus a certain amount of priestly inventions and ceremonies, which, however elaborate and imposing, are wholly useless for other than churchly ends.

Transgression may be physical, intellectual or spiritual. If the body transgresses, sickness results; if the intellect transgresses there follows social disorder; if the ego of man, toad-swelled with pride, says, "I am not amenable to law," it fast goeth towards its fall. If the ego chooses darkness, superstition, to pose for what it is not, to assume powers it cannot control, to scheme for selfish ends alone, then such

ego is sick with transgression, and occult ethics point surely to its downfall and ultimate ruin.

It is the flat of Nature that every tub shall stand on its own bottom, that unworthiness to live is a sure sentence of death, that no vicarious atonement will enable us to escape the chemically absolute rewards of transgression. "The soul that sinneth, it shall die," is as true an axiom now as it was six hundred years before Christ came and taught healing for humanity through the physic of love.

There is no teaching, no idiotic assumption, however labeled, that will enable us to escape our just rewards. It is a deplorable fact that much passes for occult, Christian, and metaphysical science that is the direct antithesis of these ends. The label does not make the wine; true medicine cannot always be told by the bottle's wrapper. We cannot judge except by effects—not in isolated cases, where other causes, unknown and unrecognized, are at work, but by such a sweeping and widespread result as to afford a chemical demonstration of certain specified causes.

The medicines used by the wise physician to heal the infirm and sick are so used because they have been verified by experience as true remedies. If they fail it is not because they have no potency but because the disorder has gone too far to be controlled. The vital forces have degenerated beyond a point where the suffering individual can be rehabilitated with even a small amount of health, and waits only for the grim messenger that strikes transgression's final balance and closes the last ledger of life.

But with returning health the invalid presents to us an example of how those intellectually and spiritually sick may be healed. The man who reasons wrongly, blindly, fanatically, like an anti-vaccination crank or an Eddyite degenerate, is simply afflicted with a chronic sickness of his intellect. He is worse off than a fool, who cannot reason, just as one palsied is better off than one who uses his physical powers simply to destroy. The anti-vaccinationist and the Eddyite are both assassins, the only difference between the two being that one indirectly opens the way for the destruction of the body while the other directly attacks the fundamental integrity of the mind.

In the treatment of diseases, whether they be physical, mental or moral, a correct diagnosis is indispensable to an effective treatment. The mental contagion known as Eddyism can only be treated by the expulsion of the virus of sophistry and pride by an effective purging by some demonstrative truth. The diagnosis will show what truth, as a remedy, must be employed. The chronic ailment of the Eddyite is that of one who gazes fixedly at a tallow-dip and denies there is such a thing as darkness. He tries to convince himself that his tallow-dip is the central sun of the universe, and that its rays banish darkness from the infinite. His foolishness is only equaled by he who might close

his eyes and declare that the Sun did not exist. The Eddyite can no more banish disease by his denial of it than the foolish ostrich can hide himself by sticking his head in the desert sand. With equal reason he might deny the existence of hunger after a full meal and assume that his temporary condition was the permanent arrangement of the infinite.

"There is no sickness, therefore I am well," has never yet raised an invalid off a bed of pain. "There is no hunger" has never filled an empty stomach. "There is no darkness" has never furnished an atom of light. To close our eyes and declare there is no Sun will never banish that luminary from the solar system; to deny darkness, sickness and hunger is to invite their evils by neglecting to prepare for them.

True Christianity is not found in the doctrine of a vicarious atonement, not in the denial of the existence of evil, not in elaborate ceremony and ritual, not in the musty, dusty and dry speculations of orthodox preachers, but in the *remedy* for spiritual ill-health and disease presented to us by the great physician. As physical ailments call for *material* remedies, and as intellectual sickness and disorders call for *logical* medicine in the shape of demonstrable truths, so spiritual infirmities call for *spiritual* antidotes. The command to love our neighbors as ourselves is the carrying out of the golden rule—to do unto others as we would have others do unto us. And this involves a chemical and mathematical action which fully expresses the ethics of occultism.

This golden formula for spiritual transgression is the all-potent medicine not only for the soul but for the infirmities of all nations. Until it is used by them the social disorder and widespread disease of selfish intrigue must continue, and men will be arrayed into separate camps of armed men ready at a moment's notice to engage in destruction and wholesale murder. But once this spiritual medicine is regularly taken, its immaterial force—which is also a *natural* force—will unite all men in one vast brotherhood of humanity.

Between the Golden Rule and Nature—on whose bosom it rests—will then appear the true occult system of ethics of which the law of love and reciprocity is the visible peak. The ethics of Nature are the ethics of Man. Ultimately they must prevail over sophistry, superstition and sin. Then will the arts of peace prevail over the art of war; love, reciprocity and justice will heal the disorders of the nations, and the doors built by greed, hate and intrigue will be broken down that now bar men from the rightful development and true station in Nature's economy that they should enjoy.

Under the occult ethics that follow from the chemical action of Nature and culminate in the Golden Rule humanity moves forward, *surely*, though slowly and painfully, to world-wide health, profound peace, permanent prosperity, and human

happiness. To hasten such a glorious consummation let each do unto others as he would that others should do unto him.

#### THE KINGLIEST KINGS.

Ho! ye who in noble work  
W<sup>t</sup>m scorn, as flames draw air,  
And in the way where Lions lurk.  
God's image bravely bear:  
Though trouble-tried and torture-torn,  
The kingliest Kings are crowned with thorn.  
  
Life's glory, like the bow in heaven.  
Still springeth from the cloud:  
Soul ne'er out-soared the starry Seven  
But Pain's fire-chariot rode:  
They've battled best who've boldlest borne:  
The kingliest Kings are crowned with thorn.  
  
The martyr's fire-crown on the brow  
Doth into glory burn:  
And tears that from Love's torn heart flow,  
To pearls of spirit turn.  
Our dearest hopes in pangs are born;  
The kingliest Kings are crowned with thorn.  
  
As beauty in Death's cerement shrouds,  
And Stars beweal Night.  
Bright thoughts are born in dim heart-clouds.  
And suffering worketh might.  
The mirkest hour is Mother o' Morn.  
The kingliest Kings are crowned with thorn.

GERALD MASSEY.

#### CORRELATION OF FORCES.

The greatest achievements in the field of scientific research are those which have established the correlation of forces and revealed to us many of the secrets in regard to the constitution of matter. The term "correlation of forces" is intended to include the convertibility of one form of force into another, as of heat into motion, electricity into magnetism, and vice versa. Of course, the study of these things has increased our ability to watch understandingly many of the operations of those forces, and thus become acquainted in detail as well as more generally with the way in which matter changes its form and apparent qualities under their influence.

One of the first steps in this direction fairly may be claimed to have been taken by our own Franklin, who, near the middle of the last century, showed others how, before he did it himself, to draw lightning from the clouds, identified it with frictional electricity, and turned his newly gained knowledge to practical account by suggesting the use of lightning rods. It is true that both Bacon (in his *Novum Organum*) and Locke had previously intimated their belief that heat and motion are interconvertible, but their brief statements on the topic do not seem to have attracted attention, much less acceptance among thinking men. Apart from these glimmerings of light the world was in utter darkness on the subject till Count Rumford, also an American (born in Woburn, Mass.), published the results of his study of the phenomena attending the boring of cannon at the arsenal in Munich in 1796-'98. He reasoned that the heat which resulted from friction in the boring process could not be accounted for on the then current hypothesis that heat is a material fluid which is latent in the metal and was set free by the condensation of

friction. He concluded from subsequent experiments that the heat was caused by friction and was greater in proportion to the power expended in causing the friction, and, therefore, that the heat must be a motion communicated to the heated body. In the paper in which he detailed the results of these experiments he asks: "Is there any such thing as an igneous fluid? Is there anything that with propriety can be called caloric?" Scientific men gradually accepted his work as giving an indubitable answer in the negative to these questions, and about half a century later Dr. Joule of Manchester, England, established experimentally the fact that the force required to increase by one degree Fahrenheit the heat of one pound of water is equal to that required to raise a weight of one pound to a height of 772 feet.

The fact that there is some connection between electricity and magnetism was known as early as the days of Franklin, who magnetized darning needles by passing electric currents along them. A little later Volta constructed his electrophorus, which consisted of two circular plates of metal with a plate of resin between them; and about a hundred years ago he invented the voltaic pile, which has made his name immortal. But it is some eighty years since Oersted of Copenhagen showed that when a wire transmitting a galvanic current is placed parallel with a needle and near to it the needle tends to turn at right angles with the wire.

Following this Ampere established it as a fact that currents moving in the same direction attract, and those moving in opposite directions repel each other. Also he deduced the hypothesis that the magnetism of a bar of steel consists in currents of electricity revolving at right angles to the length of the bar around each particle of the metal, the resultant of which would be a current around the circumference of the bar. As a result of work like this, by these and other laborers in the field, Professor Grove was able to announce in 1842, in a lecture before the London Institution, that "light, heat, electricity, magnetism, motion and chemical affinity are all convertible material affections. Assuming either as the cause, one of the others will be the effect."

"Cause and effect, therefore, in their abstract relation to these forces, are words solely of convenience; we are totally unacquainted with the ultimate generating power of each and all of them, and probably shall ever remain so." The statement in the last quoted sentence is the only one that is open to question in the light of the more mature knowledge of our day. We now are able to regard the force of attraction (gravitation) as the probable first material cause of all these forces and can compute that the heat due to the falling together of all the particles of matter of which the sun is composed is equal to not much less than 80,000,000 Fahrenheit degrees for the whole mass. Sir William Thompson, now Lord Kelvin,

is authority for the estimate that the heat given out per hour by each square yard of the sun's surface is equal to that obtainable from the combustion of 13,500 pounds of coal and gives a force equivalent to 63,000 horse-power. From this it may be computed that the total heat radiated each hour from the solar surface would be sufficient to raise from the freezing to the boiling point 700,000,000,000 cubic miles of water. Hence the solar heat has been enormously dissipated and now must be vastly less than the maximum stated above. Immense stores of force will be available for mechanical uses on this earth by the men and women of the future who will be wise enough to effect the conversion.

Previous to the work of Count Rumford it generally was supposed that force is destroyed in the using, though the contrary is logically deducible from the Newtonian axiom that action and reaction are equal. It is now known that when one form of force disappears the same amount of force exists in some other form, as the arrested motion of a mass of matter becomes a motion of its constituent particles or molecules, and reappears as an increase of temperature. From this it is assumed to be axiomatic that force, like matter, is indestructible, its quantity always remaining the same.

#### LUCKY AND UNLUCKY ANIMALS.

The cow stands forth pre-eminent as an object of veneration and respect in India, and miraculous curative powers, both for the soul and body, are ascribed to its various products. The Hindoo is often made, through his superstitious veneration of the cow, to treat it at times with positive inhumanity. This occurs in the case of sick animals that the owner is unable to cure. When a cow becomes very old, or is seized with some incurable sickness, the owner dare not, even if he wished, put it out of its misery at once. Believing that such an act would bring eternal damnation on himself, and disgrace on his family, he calmly abandons the wretched animal to its fate. The exhausted creature, unable to drag itself home, throws itself on the ground and before life is extinct becomes the prey of crows and vultures. A bull-calf is often let loose in the name of Shiva and becomes after that a sacred animal. The destruction it does among the ripening crops is enormous, yet no one complains of its depredations.

The owl is considered by all natives of India to be an unlucky bird, and its hooting is held in detestation by them. They are unwilling to call each other by their names when close to an owl, believing that if they do so the bird will learn the name it hears and continue repeating it until the death of the doomed man occurs. One of the names of the owl is urhua. This word has been derived from the sound made by the brown wood-owl, whose cry, when heard from a short distance, is not unlike the syllables urhua uttered in a loud and trembling tone. This strange cry can

easily be twisted into the words Babua or Rama, two very common native names, and this accidental resemblance may explain the origin of the superstition. The innocent owl is, according to natives, evil in mind and body. Even when dead its dreadful powers do not forsake it, for should any one taste its flesh the results would be insanity for which no cure is known.

On the other hand the peacock, the blue pigeon and the jay are welcome birds to the Indian villager's sight. The peacock is held in special veneration, and, except in very wild places, its destruction is looked upon as a sacrilegious act. It is accordingly allowed to dwell in the fields in large flocks and to feed at will upon the growing crops, among which it lives in happy security with the sacred bulls and the sacred monkeys. The integuments of the quills of the peacock's train are considered a good remedy for that mysterious wasting away to which so many Indian children succumb.

#### TOWN NEAREST TO NORTH POLE.

Christmas at a Samoyad village, within sixteen degrees of the North Pole, and in the midst of three months of unbroken night, illuminated only by faint auroral rays! It was hardly a merry Christmas, and yet in this hunters' settlement of Matochkin Shar there was cheerfulness and content. They cared not for luxuries, and for the supply of their few and simple wants they could always depend on Providence and a paternal government.

Matochkin Shar is on the strait of that name, which cuts Nova Zembla in half near the 74th parallel of latitude, the most northerly settlement on the face of the earth. It is reached after a tedious voyage by way of the North Sea, and thence, skirting the coast of Lapland, into the White Sea, which is navigable only for a few weeks in the year. From Archangel a stout little steamer, built like the Fram, for battling with the ice, sails once a year for Nova Zembla with supplies, often including a number of intended brides, forwarded by the government.

Here, in a Samoyad cabin, were assembled for their Christmas feast three of the village officials—all natives—their wives, and a couple of Russian traders from Archangel. They had been to church; but they had taken just enough of vodka to banish all solemn thoughts, if such they ever indulged in. For the vodka the traders were responsible, smuggling the liquor ashore in defiance of the law.

The dining-room, which served also as parlor and sometimes as sleeping-room, was roughly furnished with wooden chairs and table, a small sideboard, where stood the vodka, a smaller bookcase, and on the walls a few miserable daubs of the Virgin and saints. The liquor had greatly increased the natural loquacity and mirthfulness of the Samoyads, and their loud talk and laughter continued until dinner turned their attention to the serious business of the day.

It was not a banquet that would tempt the appetite of a Chicago epicure, but it was thoroughly enjoyed; for the viands were the choicest that a Nova Zemblan larder can furnish. There were roast wild geese and reindeer; there was a compound of rye flour, raisins, and other materials made up into something that passed for a plum pudding; and there were plenty of onions and potatoes, but all these had been prepared especially for the visitors. As for the natives, they feasted, as was their custom, on blubber and deer meat dripping with blood and as nearly raw as they ventured to take them in the presence of guests. The food was served on metal dishes and plates, and for the traders there were knives and forks; but the others ate with the implements that nature provided.

The dinner ended there was more vodka, and after the vodka a sleigh ride, notwithstanding the darkness and a temperature away below zero. It was not a pleasant mode of conveyance; but here, as elsewhere in the island, and throughout the arctic regions, it was the only one available.

A dozen savage dogs, which, if left to themselves, would slay and eat their comrades, were yoked to a light wooden sledge by stout thongs of deerskin, and in this the men settled themselves as best they could. There were neither reins nor whip, and when the driver jumped in he instantly smote the animals with a ten-foot pole, which he used unmercifully throughout the journey. The result was dire confusion; for after a frenzied howl the dogs turned upon each other, snapping like ravenous wolves. But another blow brought them to their senses and away they started over pits and swamps, rocks, ridges, and ravines, down steep ice slopes fringed with glaciers, and down the precipitous banks of rivers issuing from towering cliffs above. Fortunate, indeed, were the travelers that no fox or reindeer crossed their path; for then the team could not be controlled and the end would be certain disaster. All this the driver regarded with perfect stoicism, looking on his startled passengers with an air of conscious superiority.

The settlement of Matochkin Shar, the largest in Nova Zembla, was founded by the Russian authorities a little more than twenty years ago. At first it was but a single hut, built for the winter quarters of a few hunters who had ventured thus far in search of seals and walrus. Then others were induced to settle here with their wives and families; for there was an abundance of fish and fur-bearing animals, and in return for their pelts the authorities would furnish them with provisions, nets and timber. Thus the village grew apace and is still growing, fostered, as it is, by the government with almost paternal solicitude.

They are a cheerful and good-natured folk, these villagers of Matochkin Shar, barely five feet in height and almost as broad as they are long; yet extremely

nimble on their feet. They welcome the visitor heartily as he is rowed ashore on the pebbly beach; but it is not a pleasing welcome, for they are the roughest, shaggiest, most stunted, by far the filthiest specimens of humanity in all the wide realms of the Czar.

Their dress consists of an inner and outer tunic, both of reindeer skin, the latter loose and baggy, and with the hair inside, thus securing greater warmth than if the garment fitted tight to the skin. The breeches and boots are of the same material, and all are so tough and so strongly sewn with deer sinews that they outlast the life of the wearer and are bequeathed as family heirlooms. Head covering is considered superfluous, except for the long, matted and filthy hair streaming to the wind behind faces seamed with the furrows of exposure and covered with dirt that is never intentionally removed. The true Samoyad seldom washes or bathes, and his verminous condition forbids a too close intercourse, notwithstanding the hearty welcome with which he places at the disposal of the visitor all that his hut and his larder contain.

The steamer from Archangel brings ample stores of rye flour, cabbages, onions and potatoes, but it is not on such food that the citizens of Matochkin Shar loves to feast. Raw flesh is more to his taste, and blood warm from the veins of the newly slaughtered reindeer. In this, however, he merely resembles other denizens of arctic lands, all of whom greedily devour raw meat, blubber and blood; for these will best supply the heat and strength which the climate is ever diminishing. Like the Indian of North America, he gorges to repletion when food is plentiful, sleeping night and day when he has eaten his fill or when there is nothing more to eat. Should he exchange his diet for that of more civilized beings it would mean to him death, for he could not then endure the severities of an arctic winter.

Yet they are happy, these children of nature, whose ancestors have for centuries battled for existence amid the swamps and wastes of arctic tundras. Wandering along the coast of northern Russia and Siberia, they lived for centuries on the deer, which served at once for food and clothing, for shelter and transportation. Presently came Russian traders, who gave them for their furs the vilest of vodka, thus creating an appetite that caused their undoing. To obtain the drink that fired his blood the Samoyad, in search of the polar bear, the blue fox and walrus, pushed further out toward the ends of the earth until he came even to Nova Zembla. Here again he must fight for his life, often getting the worst of it, as did many of the explorers who came in search of wonders and found only a nameless grave.

There is nothing more brutish about the Nova Zemblan than about the Eskimo or Aleut. He may be a little more dirty, if that be possible, but he has many qualities that belong to the plane of our common nature. A Mongol by descent, but born of

parents raised in the arctic swamp, he has all the callousness of the one and the narrowness of the other. Yet he may claim to be regarded as a man and a brother, for he is fairly intelligent, fairly industrious, and always sober unless tempted by the white man's fire water; nor has he been much afflicted with the vices and diseases inseparable from civilization.

#### HUNT FOR ANOTHER PLANET.

The name of the first discoverer of a planet is as completely lost in the "dark backward and abysm of time" as that of the man who first ate an oyster or sailed a boat. It is even more obscure, in fact, for Mr. Watts has given us a picture of the anticipator of Dando, and the rationalizers of Greek mythology attribute the invention of the sail to Daedalus. But it is hopeless to look for any reference to the first shepherd watching his flocks by night who satisfied himself that five of the stars did not preserve the same relative position, as all the constellations seemed to do. These five stars were called the "wanderers," or planets, in opposition to the fixed stars, and the sun and moon were classed with them. When astronomy emerged from the mists of antiquity it already possessed this amount of information, which was unchanged for some thousand years. Galileo was the first to whom we can assign the discovery of a new member of the solar system—not a planet in this case, but the four satellites of the planet Jupiter. It is amusing to recall the objections that were leveled against this first revelation of his wonderful telescope.

A typical one is quoted by Principal Lodge from the work of a Florentine astronomer, who thus argued against any attempt to increase the number of the planets—in which the sun and moon were then included—"There are seven windows in the head, two nostrils, two eyes, two ears and a mouth; so in the heavens there are two favorable stars, two unpropitious, two luminaries and Mercury alone undecided and indifferent. From which and many other similar phenomena of nature, such as the seven metals, etc., which it were tedious to enumerate, we gather that the number of planets is necessarily seven. \* \* \* Besides, the Jews and other ancient nations, as well as modern Europeans, have adopted the division of the week into seven days, and have named them from the seven planets. Now if we increase the number of the planets this whole system falls to the ground." It was an argument worthy of an age when medical science accepted the doctrine of signatures, and so held, for instance, that the eyebright—Milton's euphrasie—was good for sore eyes, because of the black, pupil-like spot in its corolla. But it did not long hold out against the testimony of the telescope, and no argument of the nature is likely to be used against Prof. George Forbes' hypothesis of the existence of an unseen planet beyond the orbit of Neptune, and separated from the sun by more

than three times the distance of that planet, at present believed to be the outpost of the solar system. Prof. Forbes, who has maintained the probability of such a planet for at least twenty years, has lately brought forward some new and stronger arguments in favor of its existence, and in a paper read to the Royal Society of Edinburgh went so far as to point out its probable situation. We hope that some search will be duly made for it, and that the singular apathy with which Adams' famous discovery of Neptune was received by the heads of English observatories will not be repeated.

It is a truly amazing thing that astronomers should now possess a method of investigation which enables them to detect a planet, by far-reaching mathematical analysis, long before the most powerful telescope has distinguished it from a fixed star. Prof. Forbes' planet may or may not exist in reality, but the possibility of its discovery being made by such a method as he has used was definitely established by the discovery of Neptune. Up to the middle of the last century such additions as had been made to the Copernican solar system had been solely due to the increased power of telescopes and the diligence of their users. First the satellites of already known planets were discovered. Then came, in 1781, the discovery of a new planet, Uranus, the first that had been added to the number of actual planets since the history of astronomy began. It was due to Herschel's sheer perseverance—amounting almost to genius—in watching the sky. On the first day of the nineteenth century Piazzi, by similar perseverance and good fortune, discovered the first of the "small planets," or asteroids, of which we now know that at least 500 girdle the sun between the orbits of Mars and Jupiter, and probably extend even beyond these limits, as Shelley foresaw with the poet's inspiration when he spoke of

Those mysterious stars  
Which bide themselves between the earth and  
Mars.

But the discovery of Neptune in 1846 marked a new epoch. Adams of Cambridge and Leverrier of Paris independently worked out a problem so difficult that no one had previously ventured to tackle it, and so gave the most convincing proof of Newton's great law of universal gravitation that could be imagined. Uranus, the outermost of the planets then known, had been "going wrong" for years. His place as shown by the telescope was slightly different from that which calculation predicted that he would occupy, and the discrepancy was increasing. It was a very tiny difference, far too small for the naked eye to detect, even if there had been a second Uranus holding the calculated position, but it was very important. Every disturbing influence had been taken into account—for, of course, the planets attract one another, just as the sun attracts them, and so they are always more or less "perturbed" from the orbits which they would describe if only the sun had to

be considered. Adams and Leverrier, in entire ignorance of one another's work, simultaneously set out to discover whether the unexplained discrepancy between Uranus' real place and that predicted for him could be due to perturbations caused by an unknown planet further from the sun, and if so, whether they could discover the true position of this planet by calculation alone. —*London News.*

#### STRANGE RELIGIOUS CEREMONY.

One of the strangest of all strange religious ceremonies is that practiced by the sect of Christian Star-worshippers, who are also known as Mendeans, Sabeans, or St. John Christians. They number between 4,000 and 5,000. Their ritual is a weird one, and they turn to the North Star when they pray, and baptize every Sunday. Toward midnight the star-worshippers, men and women, come slowly down to the riverside, disrobe and bathe. On emerging from the water each robes in white, crosses to an open space in front of the tabernacle, where the priest places the sacred book, "Sidra Rabba," upon the altar. The priest then, taking one of two living pigeons and extending his hand to the Polar Star, lets the bird fly, exclaiming, "In the name of the Living One, blessed be primitive light, the ancient light, Divinity self-created." Then follows the "high mystery." On a charcoal fire some dough of barley meal and oil is quickly baked. A deacon seizes the remaining pigeon, cuts its throat, and strains the neck of the bird over the wafers so as to allow four small drops to fall on each in the form of a cross. Amid the continued reading of the liturgy these wafers are then taken around to the worshipers and placed in their mouths by the priests with the words: "Marked be thou with the mark of the Living One." The sect still exists in the towns along the Lower Euphrates and the Tigris.

#### KNIGHTS TEMPLAR.

The original military-religious order of Knights Templar was established in 1118 by nine French knights for the protection of pilgrims to the Holy Land. Their organization being approved by the church, St. Bernard prescribed the rules for the order. He afterward commended unpretentious frugality, courage and piety, saying their arms were their only finery, and they dreaded not the number or strength of the barbarians; their confidence being in the Lord, they sought a "sure victory or a Christian and honorable death." This referred, no doubt, to their claim that a Templar must vanquish his foe, or die; hence, at their investiture, each vowed that, if alone, he would never turn from his enemies, but fight them if they were infidels.

Baldwin, king of Jerusalem, gave them quarters in the palace near the former site of the Temple, from which they derived the name of Templars. With vows of poverty, chastity and obedience, they modestly assumed the title of "Poor Fel-

low-Soldiers of Christ." They afterward became wealthy, proud of distinguished eminence as warriors, haughty and powerful, endeavoring to maintain a sort of independent military organization, aloof from the control of European sovereigns, all of which provoked the avarice, cupidity and jealousy of Philip IV (called the Fair and Handsome) of France and Pope Clement V to conspire for their overthrow.

Jacques de Molay, the last of twenty-two Grand Masters, by subterfuge, was enticed into France, charged with heresy and idolatry, which were not supported even in a mock trial, condemned and burned at the stake in 1312. The order was abolished by Clement V. Many Templars were executed and their personal estates seized and confiscated.—*Masonic Home Journal.*

#### MARVELOUS MINERALS.

Dr. A. A. Julien, of Columbia College, has in his possession two or three of the most wonderful minerals in the world. One of them is a piece of quartz which he picked up near Columbia, N. H. This bit of quartz is transparent, and has a little cavity in its center, filled with liquid, in which a bubble of gas keeps jumping about from side to side. The bubble is very small and can be seen only under the microscope. It is about one micron, that is, 1-25,000 inch, in diameter, and it dashes from wall to wall of the cavity in restless motion, like a monad trying to escape. Now, this motion must have continued during the ages which have elapsed since the consolidation of the granite. In other words, the little bubble was enclosed in the quartz several million years ago, when all rocks were in a molten state and the earth was in process of formation.

The bubble has been jumping about ever since, unable, against the strong material of the quartz, to discharge its pent-up energy. Probably, from this fact, it has kept in motion longer and moved a greater distance, back and forth, than any other substance on earth. The cavity in which it moves is about double its size, so that the bubble travels about 1-25,000 inch at every jump, and it moves irregularly several times each second. If it has been moving thus but twice a second for but one million years, it must have traveled 1,400,000 miles. Of course, the bubble has been jumping about for more than a million years if the estimates of the geologists are correct. It is claimed that by measuring the relationship of the volume of the bubble and the liquid, an estimate can be made of the temperature of the quartz when it was first hardening out of its molten state. The liquid in the little cavity is probably a saturated solution of common salt and the gas is carbon dioxide.

Dr. Julien has another piece of quartz, found in North Carolina, which has a cavity holding liquid and a bubble which is remarkable because the bubble can be made to appear and disappear at the will of its owner. All he has to do is to breathe hard

upon it, when it will disappear. It is the heat of his breath which causes the liquid to expand and fill up the space ordinarily occupied by the air bubble. Of course, any gentle heat will cause the change, but when we reflect that the bubble, like its fellow mentioned above (this one does not jump about), has been in existence for millions of years, the potency of the human breath in causing the change seems much more inspiring.

Dr. Julien has still another gas bubble, this one inclosed in a piece of white topaz from Minas Geraes, Brazil, which under the microscope shows some wonderful effects. The cavity is tubular and the sides or walls are parallel to the prismatic faces of the crystal. The liquid in the cavity is a quite strong brine, with still another colorless liquid (liquid carbon dioxide) occupying a central position. By looking through the microscope one may see the first cavity, then the denser brine near its ends, with infinitesimal salt cubes floating in it, then in the center the liquid carbon dioxide with the air bubble in the middle of it; the curves of demarcation which show up between the colorless and the non-colorless liquid floating within another liquid and an air bubble in the center of all. The air bubble always floats near the upper surface of the cavity, whichever way the mineral is held, so that the piece of topaz is a natural spirit level which has been in existence since before man first came on earth.

#### FIRST KINGS OF EGYPT.

Egyptologists, digging among the royal tombs at Abydos, in Upper Egypt, have established the sequence of the first known monarchs of Egypt, which proves that Zer was the second king of the first dynasty, he being followed by Zeser, Narmer, Sma, Mena, and Bener A-ab, in the order here named.

The brick walls of the tombs were found to be from five to seven feet thick. The average size of the large tombs was 26x16 feet, and the depth, 10½ feet. The tomb of Zer proved that the earliest Egyptian Kings were buried first in a wooden tomb, around which the brick tomb was built, the space between the wooden and brick walls having openings at the top for offerings. A new feature of the tombs, found in one of the third dynasty, was a floor of red granite.

Many thousands of pieces of Egyptian art of earliest times were also found that possess great archaeological value.

#### DEFIED SMALLPOX: DIES OF IT.

Erwin Collins, twenty-three years old and the son of Mayor Collins of West Point, Ga., one of the State's wealthiest and highest men, died recently of smallpox. Collins refused vaccination, and was the only one of his associates to develop the disease. He was taken ill at one of the best-known boarding-houses of Atlanta, later moving to his aunt's house, the wife of City Clerk Campbell. The malady was there pronounced smallpox.

**QUAINT AND CURIOUS.**

SEVERAL Russian astronomers who went recently to Tomsk, in Siberia, for the purpose of establishing an observatory there, came very near losing their lives, for the peasants plotted to kill them, since they were convinced that the object of the scientists was to conjure the stars down from heaven and take them away in their carpetbags. That rain comes from the stars these peasants firmly believe, and they naturally did not want to have their future crops ruined through lack of water.

IN Tuolumne county, California, is the Crystal Palace Cave, discovered in 1879. It has a number of attractive subterranean apartments, such as the Bridal Chamber, the Crystal Palace Room, and a curious apartment called the Music Hall, where the deposits of aqueous origin not only have taken the form of organ pipes, sounding boards, etc., but they also emit, when struck, sounds or vibrations distinctly musical in quality. Near this cave are two natural bridges, which the tourist can visit and return to the railway within half an hour. They are respectively 180 and 240 feet long, and the upper and larger is very curious.

THE rarest and the costliest of gems, though not always esteemed the most beautiful, are pigeon's blood rubies, fine opals, and diamonds that are pure but shed a distinct glow of blue or pink. A very perfect pearl of generous size and lustrous skin, tinted a rarely beautiful golden green, was valued, unset, at over \$1,500. A faultless green pearl is very rare. A curious stone is the Alexandrite. It is a dark green stone that is polished, cut and set very like a fine topaz or amethyst, in large, showy rings, surrounded by diamonds. By the light of day the Alexandrite has no special beauty save its fine luster, but directly a shaft of artificial light strikes the dull stone deep gleams of red flash out of the green, and under the gas or in the firelight one ignorant of this vagary would instantly pronounce it a ruby.

A FEW years ago, in course of transit between New York and New Orleans, an express packet of paper money had been opened and \$22,500 of the original amount had been abstracted. Two of the seals had been broken and one had been resealed by thumb pressure. The solution of the mystery baffled the most ingenious work of the best detectives until, in despair, the matter was referred to an expert in handwriting and some other methods of identification. Noting the faint impress of the thumb on the middle seal, he obtained wax impressions of the thumbs of all the officials of the particular express company through whose hands the packet was known to have passed. These impressions were photographed and enlarged and one of them clearly agreed with the thumb-impressed seal of the broken envelope. The thumb mark of one of the most trusted officials of the company thus betrayed him, and he was promptly arrested, tried, convicted and sentenced.

WHAT is said to be the biggest tree in the world is the famous Tule tree of Mexico. It stands about twelve miles east of Oaxaca, the capital of the state of that name, in the extreme southeast corner of Mexico. It is of the linden species, somewhat analogous to the American weeping willow, is fifty-two feet in diameter, and about 250 in height. As to its age there is no data, but it was a giant among trees when Cortez landed in Mexico, and was a monarch of the woods when the Christian Era began 1900 years ago. The peons of Mexico attribute sacred properties to the tree and it is a hallowed shrine to them. Its care has been undertaken by the Catholic church, which has inclosed the huge trunk by a high fence.

**HEALTH AND HYGIENE.****Reading the Tongue.**

The healthy tongue is clean, moist, lies loosely in the mouth, is round at the edge and has no prominent papille. The furred tongue shows local troubles of the stomach, intestines or liver. The dry, tremulous tongue in fever indicates nervous prostration or depression. The white tongue shows a feverish condition with perhaps an inflamed stomach. The moist and yellowish-brown tongue shows a disordered condition of the stomach and liver. The dry and brown tongue indicates a low state of the system, possibly typhoid. The dry, red and smooth tongue shows inflammation, gastric or intestinal. The strawberry tongue—when the papille at the ends of it are raised and very red—means some eruptive fever. The sharp-pointed red tongue shows brain irritation or inflammation. A yellow coated tongue indicates liver derangement.

**Virtue in the Lettuce and the Beet.**

Women ought to be lettuce lovers, for this salad not only purifies the blood and cools the color, but steadies the nerves, and ought to be taken at night to insure sound sleep. It is a better, safer nervine than opium or chloral, taking for this purpose the older, darker leaves. One notable cosmetic and regulating dose which dates as far back as the good Queen Mary of Orange is the juice of sugar beets, boiled, peeled, sliced, and set before the fire to draw the rich syrupy juice out. This, in tablespoonful doses, once an hour, with as much lemon juice as agreeable, is said to be the material for making pure blood next to fresh grape juice. Of course, anything that makes new, rich blood is a fine tonic also, and plenty of fresh beets in salad will add plumpness to the thinnest form, provided the beets are boiled tender and slowly eaten.

**Nuts as Food.**

Nuts are beginning to take their place as factors in the catering for a family. They contain a large amount of nourishment, and, owing to their oily nature, digest easily. Eaten with salt, they are palatable. Either as a dessert course, or salted and used as a relish, their value is

the same. They are not expensive, for from the peanut through the imported varieties they can be bought in bulk at small cost. The peanut has many good qualities to recommend it, and from its low estate is coming to the front as an important item in dietetics. It is supposed to cure insomnia, if eaten just before retiring for the night.

**Heart Failure from Overeating.**

The heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labors during the early infancy and goes on until the last moment of life, without intermission. At every beat it propels two ounces of blood through its structure. At seventy-five pulsations per minute nine pounds of blood are sucked in and pumped out. Every hour 540 pounds; every day 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds.

Now, the heart has for a neighbor an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between, and when it fills with gas it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas, but when filled with undigested food fermentation takes place and gas is formed, and the interference depends upon the amount of gas in the stomach.

To overcome this obstruction the heart has to exert itself in proportion to the interference, more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache.

The symptoms are usually relieved when the gas is expelled from the stomach. Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a larger quantity of blood is sent to the brain, some vessel ruptures, and a blood clot in the brain is the result, and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended, but fermentation goes on, and gas is generated as before stated.

A man was found dead in bed and the physician pronounced it the result of heart failure. Now, the man was out late, maybe, partook of a large dinner of roast beef, turkey, chicken, lobsters, oysters, mince pie, plum pudding, ice cream, cake, an orange, nuts, and raisins, coffee, etc., went home at midnight, and died of heart failure before morning. The heart failed from overloading, just as a horse might do if burdened beyond its strength.

Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure, but what has his diet been during the sickness? At present it is very fashionable to commence at once with what might well be called the stuffing process. Iced milk, which is so cool and grateful to the patient, from

three pints to one gallon during the day and night. How unwise!

Moral: If you don't want to have your heart fail don't abuse it; don't overload it.

### EDITOR'S TABLE.

We desire to call attention to the important Martinist article in the present issue, "Edicts from the East." The STAR is the *only* official organ of the Martinist Order in America, and each month will contain Martinist matter of deep interest, either official or propaganda.

#### ★ Reincarnation.

"CHELLE" writes us a communication on reincarnation from which we take the following:

"The law of Nature is the law of God," and if we wish to find out that wise law we have only to observe Nature closely. We shall thus find in the common occurrence of "cause and effect" a visible expression of invisible law, and, searching still more closely, we may be surprised to note that every material condition has its counterpart in the spiritual realm, and he who has eyes to see and ears to hear may learn to understand.

How man came in the beginning, what lowest form of life evolved and finally developed into humanity, is still somewhat misty, for the finding of the "missing link" is so quickly followed by the loss of the same that the chain is continually breaking at some weak point. Nor is this a matter of utmost importance for what we are now is of more vital interest than what we might have been hundreds or thousands of years ago.

So far as we can observe, progression is the law. We see it demonstrated though not in especially strong form—just a straw to show—in the mechanical inventions of even so short a time as the past twenty-five years.

Experience *multifida* seems to be our only legitimate teacher, and failure—so called—the rod of correction; and the majority of us have had a sufficiency of both—letting ourselves be the judges.

People often say, "If I could only live my life over again, knowing what I know now, how much better I could do!" What is it in one's self that cries out for this one more chance? Is it not the unsatisfied soul? and is it not reasonable to suppose that our loving All-Father will be as kind to us as we are to our children when we let them try again? Would it not be a folly and unnecessary "discipline" of which Wisdom would not be guilty, to allow one to see what was possible of accomplishment in an unlimited future, and then limit the opportunity to three score and ten years? Why make an earth capable of such a variety of conditions, all adapted to the needs of humanity, and then deny to that highest form of life that which is given to bush and grass and tree? Why create simply to destroy, if annihilation be true? or, if it be not, why people space in general, or some local heaven in partic-

ular, with undeveloped spirits, continuing the process eternally? Even we know better than to have only the primary department in our schools, withdrawing the pupils as fast as they complete this, and surely one life counts less, comparatively, than one grade of school.

We regard "Chelle's" argument in support of reincarnation as unusually lucid and excellent. It presents a view of possible development through repeated lives that cannot be shown to be illogical.



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